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CONTENTS

THE ARENA

Matthew: The Man—The Book of Matthew—Why We Believe in the
Deity of Christ—The Book of Jonah—Which was the Hero 373-392

THE SANCTUARY

Building: The Superstructure—The Majesty of Man—Building—The
Presence of Christ and Trouble 393-402

PRAYER MEETING SERVICE

The Passover—The Upper Room—The River of Life—The Gospel
Functions by Touch—Jesus, King and Lord—Christ Abolished Death
—"Like a Weaver"—The One Thing Needful 403-406

FLASHLIGHTS

..... 407-413

LIBRARY TABLE

The Creed of Evolution and of Historic Christianity—Among the Books:
Some of them New and some not so New—Book Reviews 414-424

EDITORIAL

The Gospels—The Real Difficulties in our Colleges—Which?—Serving
by the Wayside—The Journal of Religion—A Notable Pastorate Ended
—Colleges and Religion—Having a Hard Time—Notes and Com-
ments 424-436

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the Bible and consequent faith in its Divine Authority.

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

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Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

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The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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The Arena

Matthew---The Man

Matt. ix. 9, "And as Jesus passed from thence, He saw a man named Matthew sitting at the receipt of custom; and He said to him 'Follow Me'. And he arose and followed Him."

Mark ii. 14, "And as He passed by, He saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, 'Follow Me'. And he arose and followed Him."

By William H. Bates, D.D., Greeley, Colorado.



WISH to present to you a study in the life and character of Matthew. If we shall be able to bring to the consideration a little more than ordinary patience and application, I am sure that the facts which may be obtained and the lessons derivable therefrom, will amply repay us for all our pains.

Two facts are evident on the face of the text. The first is, that Matthew and Levi are one and the same person; and the second is, that Alphaeus is his father, for he is called "the son of Alphaeus."

From this point we can, with tolerable satisfaction, construct the household. By a comparison of three passages of Scripture, John xix. 25, Luke xxiv. 10 and Matthew x. 3, we discover that Alphaeus and Cleophas are one and the same man. These two names look very differently and sound very differently, but closely inspected by an eye practiced in the philological art, it is seen that they are one and the same. Robinson, in his New Testament lexicon, says they are only two different modes of pronouncing in Greek this man's Hebrew name.

This being settled, it instantly appears from John xix. 25, that Mary was Alphaeus' wife. Nor is this all. The same verse shows us that she was one of the three Marys and sister of Jesus' mother, the Virgin Mary. I know there is sometimes objection to this, the unlikelihood of there being two daughters of the same name in the family. But it is a fact that to this day, in Spain, mothers not infrequently give the name Mary to all their children, male and female alike, in honor of the Vir-

gin. Three sisters of a king of the Sicilies had for their first names, Maria, Maria-Pia and Maria-Immacolata. Miriam, the sister of Moses, was the one holy woman of old, above all others after whom Jewish mothers delighted to call their daughters. But the Hebrew name of this woman took in Greek the two forms, Miriam and Maria, the English translation of which is Mary. The name of Jesus' mother is written both ways and in family use it is not improbable that in pronunciation one sister had one form of it, and the other the other.

At any rate, we have three members of the family thus far; and if the foregoing be allowed, we can from Matthew xiii. 55 and Mark vi. 33, add at least four more: viz, James, Joses, Simon and Judas. Sisters there were—three as is thought—but their names are not given. Thus are known the names of the parents, Alphaeus and Mary, and the five sons, James, Joses, Simon, Judas and Levi who was surnamed Matthew.

Can anything be ascertained concerning the character of this family?

It is often asked, "What's in a name?" with the implication that there is nothing in it. To the Scripture student there is much in Scripture names, given, as they were, with a meaning. When the troubled, disappointed, weary Lamech of old, called his son "Noah", i. e. *rest*, we read in that word the patriarch's anticipation concerning the child, even as he said, Genesis v. 29 "This (same) shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." When Saul, the first king of Israel, called

his first-born son Jonathan, i. e. "the gift of Jehovah", we see the royal devotion to God. When he called his second son Abinadab, i. e. "father of nobleness", we see a descent from his high-toned religiousness to the level of human qualities. He was becoming a humanitarian, a "liberal". But when he calls his youngest son, Ishbosheth, or Ishbaal, i. e. "man of Baal", named after a heathen god, we find him landed squarely in heathenism. And Saul's religious history as read in the naming of his sons, is just that written at length in the Scripture account of his reign.

In the names of the sons of Alpheus and Mary we see at once the parental piety and their sacred regard for the past. The name "James" was the modern form of "Jacob" the name of the ancient patriarch after whose later name all Israel was called. And indeed wherever our English version reads James, the Greek reads Jacob. *Joses* was *Joseph*; *Simon*, *Simeon*; *Judas*, *Judah*—founders of leading Hebrew tribes. The name *Levi* carries our thought back to the head of the Levitical priesthood. In the light of these facts, I am sure our judgments will not condemn our imaginations as wild, if we conceive that household as one of marked religiousness. I fancy that father and mother with their children gathered about them, imparting to them instruction out of the law of God and out of the prophets, the parents earnest and faithful in their nurture, fondly hoping that the lads will carry not only without stain, but in honor, the illustrious names they bear.

Our estimate of this household receives confirmation amounting almost to demonstration, in the titles conferred on these young men when they come before the eyes of the world. James (the Little, Mk. xv. 40) was called "James the Just" (*Josephus*) or more simply and emphatically, "the Just One." Simon was "Simon Zelotes" (Lk. vi. 15), i. e. "Simon the Zealot" for the law and for God. Jude was also called "Jude the Zealot", and, in addition, "Jude the Hearty", and "Jude the Lion"; while *Joses*, like his elder brother, was "Joses the Just." We find all sons of the family, or all save one, distinguished either as eminently *just* men or as *zealots*, reflecting honor back upon the parental training, and showing this to be in a high sense "a holy family," walking in the ordinances and

commandments of the Lord blameless.. They were patriotic and religious men of the purest Hebrew type.

I say "all save one." Alas! for the exception. How often our hearts have been touched as we have read Longfellow's lines:

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!
The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying,
Will not be comforted!"

How many households there are that would thank God if they could say "*dead lamb*", cherishing only the memory of innocence. But no! The child grew up, and his name now is never mentioned. Father stoops beneath an invisible burden. Mother's face is pale with hidden pain, and the closet is her frequent resort. Down sister's cheek steals the unbidden tear. But they never speak his name.

In the family of Alpheus and Mary was this domestic tragedy,—a life bitterer than death because of one worse than dead. *Levi was the man*. He was the black sheep of the family flock.

You ask where I get so much? I reply, in the one word *publican* "Matthew the publican" (x. 3). I suppose that most of us, when we hear the word, are accustomed to think that it covers at least respectability; but I assure you it does not.

You know that at the time of our Saviour, Palestine was held under the dominion of the Roman Empire, as a conquered province. From conquered provinces Rome exacted tribute. A method of obtaining the tribute was, for the government to sell to someone the franchise, or the right of collecting it, for the amount required from the province, and he was to indemnify himself out of the people, which he usually did and a good deal more. The power of the taxgatherer was practically unlimited, and immense fortunes were made in one short season of office-holding. These taxgatherers were the *publicani*. Not infrequently the purchase of this franchise went beyond the means of a single individual, and a joint-stock company was formed, with one of the partners, or an agent appointed by them, acting as *magister*, or managing director. Under this officer, who commonly resided at Rome, transacting the business of the company, paying profits to the partners

and the like, were the *sub-magistri*, living in the provinces. Under them, in like manner, were the *portitores*, the actual custom-house officers and tax collectors, who did the work. These were commonly natives of the provinces. All, however, went by the name of *publican*.

Concerning this system, Adam Smith, in his "Wealth of Nations," says: "The system was essentially a vicious one, the most detestable, perhaps, of all methods of managing a revenue."

And as to the men who worked it, they were worse than the system itself. Stobaeus says these taxgatherers were "the wolves and bears of human society." Cicero says their occupation was "the basest of all livelihoods." Theocritus in answer to the question as to which was the worst kind of wild beasts, said: "On the mountains, bears and wolves, in cities, publicans." Men were employed for the work who were distinguished for their infamous power of extortion, and only the lowest and most profligate of the people would accept so degrading an office.

But in Palestine there were special circumstances of aggravation. The Jew, a descendant of the princely Abraham and member of a theocratic kingdom of which God was the head, found it most galling to ride, patriotism, and religion to be under the domination of an alien power. The payment of taxes, the token of their subjection and badge of their servitude, was, whenever possible, resisted as a matter of conscience, and could be excused ever only in the ground of absolute compulsion. This was the question the Jews brought to Christ: "Is it lawful to pay tribute to Caesar, or no?" The mere payment of such imposts wore almost the appearance of postasy, to the sensitive and scrupulous mind of a genuine Jew.

If such was the sentiment in regard to the payment of taxes, in what esteem, think you, would a Jew be held who should sink so low as to collect them—extort them—from his own countrymen too, to fill the greedy coffers of a foreign power? Even now, in this country when a Jew forsakes his faith, his family has the burial service performed, and he is regarded as dead. A Jewish publican was not only a virtual apostate in religion, but a traitor to country. So abhorred was he, that no money known to have come from him was received into the

alms-box of the synagogue; nor was he permitted to enter the temple or engage in public prayer; nor was his testimony admitted in courts of justice.

LEVI WAS A PUBLICAN

We can now in the light of these facts, see what a disgrace he brought upon the family.

In thinking upon his course, I have wondered what made him go to the bad. Was it some old taint of blood by Canaanite intermarriage now working out? Was it cupidity? Was he thoughtless, indolent, pleasure-loving? or had he become dissipated, profligate, reckless? It may be that there are not wanting those who would solve the problem by pointing to the religiousness of the household and say that the very austerity of the family piety alienated him, and he rebelled against bonds of discipline too rigidly held. You can account for it that way if you choose; but I am sure I do not know the reason. Whatever may have been the reason, I feel pretty sure he did not sink so low all at once, or without many struggles; but having reached so low a point, doubtless his recovery seemed hopeless to his friends, and possibly so to himself.

Whoever may have given him up, I will venture to say that there were two that did not give him up: mother, and God,—the covenant-keeping God. Certainly the Lord Jesus did not forget him.

The days rolled on. The time came for Christ to inaugurate his ministry and work out his redemptive plan. He needed helpers. Passing by the custom-house, he saw Levi at work, and He said to him simply, "Follow Me."

What was it that brought the flush so quickly to the abandoned man's face and led him to action? Was it something in that Divine voice? or was it disgust with his degraded life? or a re-assertion of his better self under the power of Christ's kindly interest? or did the old, pure lessons of childhood come back with such force as to break the thrall? I know not whether it was any or all of these; but instantly he arose, left all, and followed Christ.

Hitherto he had been called Levi, after the son of Jacob. The word "Levi" simply meant *link*. Leah gave it to her baby, hoping he would be a "link" between her and her husband, so connecting them as to overcome the separating power of the more

comely Rachel. This later Levi had been no strengthening "link" in the household of Alpheus and Mary,—quite the contrary. But Christ "found" him and "saved" him, and brought him back to the old home. Henceforth, now a new and strengthening "link" indeed, he is to be called *Matthew*, i. e. *the gift of God*. And only eternity can reveal to how many the words of Matthew have been a "link" connecting them with God, by the means of his story of God's gift to men—His Divine Son.

The Scripture materials for Matthew's subsequent history is scant. He probably had enriched himself in his office, for he made a great feast in his own house in honor of Christ, and perhaps in celebration of his rescue. And it seems that his conversion was the occasion of a great awakening among the lost and outcast class of Capernaum (Mk. ii. 15). He fulfilled his office as an apostle. Tradition says that after the death of Christ he was abundant in labors, finally going to Ethiopia preaching the gospel, and dying there a martyr.

Such is our rendering of the story of the Life of Matthew. How much of what I have supplied by inference and conjecture is reliable, you of course must judge for yourselves. If the data from which we have constructed the family be accepted, it seems to me that our inferences respecting the household character and training are tolerably trustworthy. It is certain that he became a member of the outcast class of publicans, that Christ rescued him, that he did a good work afterward, and that notwithstanding the blot on his life he was kindly treated by the pure ones with whom he became associated in the apostolate, two, possibly three of whom—(James the Less, Simon the Zealot,—and Jude the Lion)—were his own brothers.

This history is, to my mind, richly stored with instruction. Of the many lessons I can briefly advert to but a few. This history may teach us:—

1. That however low a man may fall, he is not beyond the saving reach of Christ.

Matthew had got to the bottom. Heathen, harlot, publican—these were all on the same level in public esteem, and there was no lower level. But Christ came into the world to save *sinners*. He loved them all, and He is able to save unto the uttermost.

Matthew's history, however, should rather fix our thoughts on the family scapegrace, the black sheep of the household flock.

I do not know, of course; but there may be a family represented here which has some member of it gone to the bad. What Christ did for that household back there He has done many times since, and can do again. This history may give great hope to you. I do not know, but there may be some young man here, or old one for that matter, who has broken away from the bond of parental discipline, who has gone back on the instructions of father and mother forsaking the God of his home, and who has gone down the steep of degradation and now feels hopeless of his recovery. My friend, let Matthew's history teach you that Christ loves and can save even you "Unto the uttermost!" No one is beyond the love and saving reach of Christ.

2. That a rescued man may do a great work for Christ.

What a work Matthew did! and what a rich legacy he has left behind! His gospel stands at the head of the New Testament, a fit inaugural of the Divine book that is given for the salvation of the world.

It seems that Matthew *began* his work right among his own set. Rescued and brought to a higher plane, he did not proudly turn his back on those who were sinners like himself. It was through him, I have no doubt, that there was a great awakening in this very class. At his feast there were publicans and sinners, a great multitude as Luke says, and Mark adds that they not only sat down to meat with Jesus, but "they followed Him about" (ii. 15) i. e. they forsook their evil lives and became his disciples.

The best place for a converted man to begin work is right in his old surroundings. Some men—hypocrites, inconsistent Christians, half-converted ones, those whose lives belie their profession—need to go where they are not known, if they would accomplish anything. I suppose there are people in almost every church that the best thing they can do for themselves is to leave it. I suppose there are people in almost every town that the best thing they can do for themselves is to leave. They are not necessarily bad people,—far from it. They may be good people: at bottom they are all right; but inconsistency, some wrong doing, ever goes before them in the memory of those for whom they would labor, and they can accomplish nothing in the old surroundings. In new scenes, hindrances removed, they could do good. But a soundly conver-

and man, one who squarely lives his religion, no matter how bad he has been, can work best among his old sinful associates. His efficient work there gives him at length a patent of apostleship for the whole world. So it was with Matthew. A rescued man may do a great work for Christ.

3. How a rescued man should treat himself, and how others should treat him.

After Matthew's conversion, he did not put on airs and give out that he was some superior being. He remembered "the hole of the pit whence he was digged" (Isa. li. 7). When he wrote his Gospel, perhaps thirty years after Christ's death—(A. D. 30-64?)—he still speaks of himself as "Matthew the publican" (x. 3).

"Publican!"—reminder of the old infamy. But he keeps the new name Jesus conferred upon him—Matthew, "the gift of God." "Publican"—as though he would take upon himself the shame of the past: "Matthew"—as though he would give Jesus all the honor. That is it: self in the dust and Christ all in all. Is there not something touching and yet noble in his humility?

On the other hand, Mark and Luke who write of him, never speak of him as "Matthew the publican". Moreover, they do not call him Matthew save in the official catalog of the Apostles. He is "Levi". To them the stain of the past is all wiped out. He was Levi, the pure upright Levi, before he became Levi the publican. Now that he is a converted man, they forget the past and take him back into the old pure place. Is not their treatment of him as touching and noble as his own humility?

The lesson is obvious. Let sinners themselves never forget, even though it be to their shame, that they were sinners, and let them give Christ all the glory. But in our treatment of sinners whom Christ has received, let us never remember that they were sinners, but know them as Christ's disciples and give them the honor that Christ's disciples should receive.

Christian society so-called, and the church, too, has much to learn in this regard, I ween. We draw our spotless robes—(say robes of pride and self-righteousness)—closely around us and look askance, and say: "Why! do you know what sort of a family that man came from? That woman!—did you hear that her standing was not—well—well, was not—!" That's ill! Practically outcast.

Social or church custom to the contrary notwithstanding, the Christian way is plainly this: Whatever a man or woman *has been*—publican or sinner—if Christ has received them and they follow Him, the "has been" is to be forgotten and the standing is to be taken upon the "is." They are to be received and treated for what they are. That is Christian and Christ-like. The opposite is—shall I say devilish? "Who maketh thee to differ?" asks Paul, "and what hast thou that thou didst not receive?" (1 Cor. iv. 7). Let saved sinners treat themselves as sinners: let us treat saved sinners as saints.

4. Christ's method of constructing His Kingdom.

Christ boldly declared at the outset that He came not to call the righteous, but sinners. He propounded the startling doctrine that He came from heaven for the express purpose of calling bad men to Him. Could any doctrine, abstractly considered, be more horrifying? If He came to establish a Kingdom of God upon earth, could He have adopted a method more sure to defeat, apparently, His own purpose?

We seek the rich, the high, the noble. He rejected the lordly scribe (Matt. viii. 19), and chose the despised and hated tax-gatherer, the poor, the outcast. The worse a man was, the deeper the interest Christ took in him. Most evidently He was actuated by a spirit far different from our calculating policy and conventional prudence. He had a glorious unworldliness about Him that, in the eyes of worldly wisdom, was suicidal but He knew that it was the condition of heavenly success.

If you want to lift a building, put your jackscrews under the bottom. If you lift the bottom, you lift all there is above. Society is lifted from the bottom. Christ began at the lowest point. The movements which have changed the thinking and determined the new courses of the world have nearly if not quite always come from the bottom. Great revolutionists have generally been cradled in manglers. Civilization is debtor to lowly cradles. The worst men make the best. By as much as man is diabolized, by so much may he be deified.

Macaulay tells us that in an English cathedral there is an exquisite stained window which was made by an apprentice out of pieces of glass which had been rejected

by his master, and it was so far superior to every other window in the church that, according to tradition, the envious artist killed himself with vexation. Christ takes the rejected refuse. His eye, from first to last, was upon the condemned material. Well may the envious builders of the world kill themselves with vexation as they bring their windows painted with the daubs of human "righteousness," in comparison with His divinely wrought and fitted mosaics.

"This man receiveth sinners and eateth with them," said Christ's enemies triumphantly. Of course such a charge would extinguish Him, they thought. But it did not. Their accusation was true, indeed, but true in a sense they little understood. What they meant for his condemnation was to His glory, and will be through all eternity. He does receive sinners and eat with them, thank God!

A question is suggested here, that I would like to put to every candid Christian person. It is this: Can we construct our churches on any better model than that on which Christ constructs His Kingdom?

If we do not work by His plans, are we true to Him? Not that the better classes, as they are called, are to be left out provided they come in as sinners; but these others are not to be left out. When churches have no place—welcome place—in them for the poor; when they turn the cold shoulder to the publican; when they have no sympathy for the outcast; when they have no help for the needy, they are false, false to the Lord Jesus. Let us have Christ's spirit and work by His methods, not despising or leaving out such materials as He used.

5. The conditions of discipleship.

Christ said to Matthew, "Follow Me," and he arose and followed Him. That is all there was of it. In such a simple way did he become a Christian.

First words are generally key words. At the very outset Christ said, "Repent." But that is rather negative, referring to the leaving and, forsaking. But affirmatively, actively, "Follow" is the word. Luke, speaking of Matthew's call, says he "left all, rose up"—that is repentance of the most radical kind; "and followed Him" (v. 28)—that is the beginning and continuation of the Christian life. "Follow Me": to do that is to become and be a Christian.

Not "follow the church"; not "do as other professors do"; but *follow Christ!* That kind of Christianity is what the world is waiting to see.

You who have been confusing yourselves with tests and doctrines and statements of belief, with this thing and that, I ask you to note the *simplicity* of the conditions of discipleship as they are presented by Christ to the sinful publican. "Follow Me"—that's all. He requires that. You cannot do more: He demands nothing less.

I wonder if I have hearers today who see in Matthew's pre-apostolic history anything to remind them of their own. Is there a young man here who is separated from the home of his childhood, not physically only, but religiously? You may not have sunk to the depths, outwardly, that Matthew reached—oh, no; but is your heart any nearer to God than was his? Perhaps the golden chains forged by prayer in yonder closet in the old home, have alone kept you back from Matthew's low estate. But you know that the heart yonder is becoming heavy and sad, and the voice is filled with tears as it supplicates the heavenly throne for you, because you are not a Christian.

My dear friend how much longer are you going on this way? You are not devoid of good judgment or destitute of tenderness and love. You say pretty hard things about yourself sometimes for so paining—needlessly paining—father's and mother's heart by your waywardness. If they could only see you a follower of Christ, they perhaps would be ready to say with the weary waiting Simeon of old, the one desire of their hearts fulfilled at last, "Lord, now lettest Thou Thy servants depart in peace," and they would be at rest.

Nor are you satisfied with yourself. You keenly feel that. Your inward spiritual life is no better than Matthew's, though he was so far down outwardly. There is not so much difference between unrepentant men, inside, after all.

You want a better life? Christ is saying to you today, "Follow Me." So He is saying to every one of you, not His followers. Like Matthew, take instant, decisive action. You need not wait for a revival, or a great religious excitement. "Follow Me"—that is all. You can begin now, this very moment, if you will. Will you?

Matthew rose, and followed Him. So my brother, do you.

The Book of Matthew

By William H. Bates, D.D., Greeley, Colorado



two-fold study is proposed: First Matthew, the Book, then Matthew, the Man.

Opening the New Testament at the beginning, one can hardly fail to be impressed with the fact that it has to do with something preceding.

Reading the first verse, "The book of the generation of Jesus Christ, the Son of David, the son of Abraham," it requires but little consideration to see that Jesus Christ, with whom the New Testament commences, is, historically and by generation vitally, connected with events and persons gone before, whose story is told in the Old Testament. And when it is seen that he is the central figure and indeed the substance of the New, and that he is, humanly speaking, the product of the historic life and forces of the Old, it becomes apparent that the connection between the two is not only most intimate, but organic, and naught but violence or wilful unreason can separate the two.

Analogies between the Old and New Testaments

If one be disposed to examine closely, striking analogies and correspondencies can be discovered.

The Old opens with the generation of the heavens and earth, and man; the New opens with the generation of the New Man through whom there will be new heavens and earth.

In the Old sin appears at the outset, and its course is onward traced; in the New at the outset salvation appears and its onward course is unfolded.

The books of the Evangelists have their parallel in the books of Moses, the last of which, Deuteronomy, full of the sayings of Jehovah, having its counterpart in John, full of the words of the Lord Jesus.

In the Pentateuch a nation is founded, in the Gospels a Church is established. As in Joshua and subsequent historic books we see this nation in action, going forth conquering and to conquer, so in the historic book, the Acts of the Apostles, we see the Church going forth conquering and to conquer.

The numerous poetical and prophetic

books of the Old are the analog of the numerous Epistles of the New; and as the Old closes with predictions and visions, so the New ends with predictions and visions which were given to John, the servant of God.

The Authorship of Matthew

Matthew the man was the son of Alpheus and Mary, and had, as we shall see in the study on Matthew the Man, four brothers and, as is thought, three sisters. Before his call to the apostleship he was a business man, an officer in the custom house at Capernaum.

The testimony that the Book was written by Matthew is ample and sufficient. It is claimed that he wrote first in Hebrew, and that his gospel as we have it is a Greek translation, or is an independent production in Greek. Though much denied, it seems to me the weight of evidence is in favor of there being a gospel by Matthew written in Hebrew. But the practical bearing of this upon the validity of the gospel written in Greek is hardly worth considering. Authorship in different languages is no anomaly in literature—Josephus wrote his history of the "Jewish Wars" in Hebrew and in Greek, Calvin wrote in his native French and in Latin, Bacon and Milton wrote in Latin and in English.

Matthew the Gospel for the Hebrew

It is now one of the common-places of knowledge respecting Bible books that Matthew wrote for the Hebrew, Mark for the Roman, Luke for the Greek, John for the Christian—these in the far reach also representing accordant types of mind. This idea is succinctly set forth in an article, "The Gospels", in another part of this magazine.

To the Jew as not to the Gentile the Old Testament was authority, and that Matthew had the Jew specifically in mind is plain from the fact that he, as the article says, "has more Old Testament references than all the other gospels put together, and his use of them is not merely incidental, but to furnish the basis and authority of what he has to present."

We cannot here enter into a detailed ex-

position and confirmation of the Jewish conception of this gospel, but those who wish to pursue the subject further will find it set forth at length in Dr. Daniel S. Gregory's "Why Four Gospels," where in some twenty pages (130-149) is abundantly proven, by noting omissions, additions, incidental variations, and other peculiarities, its distinctively Jewish adaptation. And the same process is carried through for the other gospels.

Matthew's Gospel, the Gospel of the Kingdom of Heaven which differs from the Kingdom of God and the Church

Kingdom. The word "kingdom" is from "king" and the old Saxon "dom", doom, dominion, and denotes the king's dominion, authority, sway, rule. And the king's rule, it should be specifically noted, may be either—or both—the actual exercise of his power, or the realm in which he exercises it: his dominion or domain—a distinction of the utmost importance, and which many seem never to have thought of.

There are three phrases, "kingdom of God", "kingdom of heaven", and "the Church", that are often used quite indiscriminately, frequently as synonymous; and while it is true that in large respects they do cover the same spaces of meaning, is it not also true that in other and very important respects each has a concept that distinguishes and differentiates it from the others? On any theory of divine inspiration, yea granting Matthew but a modicum of the literary intelligence that should be credited to a college sub-freshman, the fact that he specifically used a term peculiar only to himself—for he is the only New Testament writer that used the phrase "kingdom of heaven," using it thirty-two times, but the Greek word for heaven always being in the plural—involves the necessary presumption that it has a special and peculiar meaning that differentiates it from all other phrases, though they be more or less allied and accordant. This is but a fair literary concession, and this is required to square with ordinary literary demands.

Kingdom of heaven. Where did Matthew get his idea? What does the phrase mean?

However much the idea may have been latent in or diffused through previous Scripture, it is first enunciated in and the

phrase derived from the Book of Daniel: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (ii:44); "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Here is the end of the matter" (vii: 27). It is the kingdom which "the God of heaven" will set up at the time and under the conditions specified. It is the kingdom divinely promised to David, 2 Sam. vii: 7-10, also verse 16, "And thine house and thy kingdom shall be established forever, before thee; thy throne shall be established forever," Psalm 89: 28-37; described in the prophets (Micah iv: 1-8; Zech. ix: 9, 10; xii: 14, and elsewhere); and through the angel Gabriel confirmed to Jesus Christ, the Son of Mary: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Lk. i:32, 33). See Acts ii: 29-32; iii: 18-21, xv: 14-17. He is the Messiah. The Davidic kingdom and the Messianic kingdom are therefore identical.

The kingdom of God. The kingdom of God is God's dominion and domain; His rule and realm.

This kingdom is universal, all-inclusive, all-comprehending, for "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all" (Ps. 103: 19). It is an "everlasting kingdom" (Ps. 114: 13), covering all time and all space. All objects in time and space, worlds and their contents, organic or inorganic, sentient or insentient, material or spiritual, belong to it—"all".

The distinction between rule and realm must constantly be borne in mind. This earth, through the introduction of sin, became a (let us hope there is no other) revolted province. So there is much in God's earthly realm over which he does not "rule", at least immediately: devils, wicked men, all rebels against his authority. There is much, for reasons best known to Himself, that he tolerates but does not sanction; condemns, instead.

And then, the kingdom of God must be viewed as having a twofold administration:

over matter and over mind, outward and inward. A person under God's dominion physically may be a rebel against him morally. A wicked man is under God's rule outwardly (in providence, etc.), in God's kingdom-realm, but not in His kingdom-rule. Jesus' saying, "The kingdom of God is within you" (the kingdom of God "in" those murderous Pharisees to whom he was talking? Oh, no!), has application only to the spiritual phase of it, and to those who acknowledge, accept, and submit to his sway. It is hoped and expected that a time is coming when God shall rule, in very fact, over all His realm.

The Church. The Greek word for church, *ekklesia*, is used in the New Testament 115 times, and is always translated "church" save three times—Acts xix: 32, 39, 42—when it is translated "assembly", unless we except Acts xix: 37 where the word "*hierosulos* (*hieron*, temple, and *sulao*, to rob)" is translated "robbers of churches." The Greek word is derived from the preposition, *ek*, out of, and the verb *kaleo*, to call. If the word "*ekkaleo*" thus means to call out of, then the noun "*ekklesia*" would mean that, or those, called out.

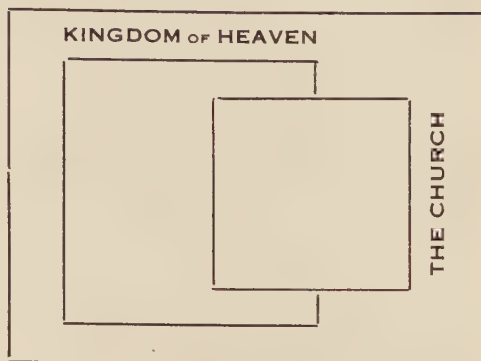
The King comes from heaven to this revolted world, God's messenger to an apostate, rebellious race; he calls men to himself, invites them to transfer their allegiance back to God. They who hear and heed his call are, in Scripture language (Rom. viii: 28), *kletoi*, "the called" or again (Matt. xxiv: 22, 24, 31), *eklektoi*, "the elect", the called (or chosen) out; and these constitute what the Scriptures call *ekklesia*, "the church."

Only these few words concerning the church can be given here; but a fuller treatment of it not only as to its origin and composition, but its foundation, officers, work, future, and much more, can be found in *JULY BIBLE CHAMPION*, 1920, pp. 286-291.

The relation of the kingdom of God, the kingdom of heaven, and the Church to each other and the distinctions between them may receive something of explication and illustration by the following diagram:*

*This diagram is taken from a booklet, "The Kingdom of God the Kingdom of Heaven, the Church—A Biblical Study Defining and Distinguishing Them," where the subject is fully explicated. It may be obtained (price 15 cents) from the Philadelphia School of the Bible, 1721 Spring Garden Street, Philadelphia, Penna.

KINGDOM OF GOD



The kingdom of God, as is seen, is universal, all-inclusive, and in its kingdom-realm are included the kingdom of heaven and the Church, the last two, as will appear, being only in part co-incident.

The Two Kingdoms Differentiated

The diagram will show how it is that many things spoken concerning the kingdom of heaven may also be predicted of the kingdom of God, and *vice versa*, even though as objects of thought, or as facts, the two differ.

For instance, since the kingdom of heaven is in the earthly sphere of the universal kingdom of God, the two have almost all things in common; and for this reason many parables and other teachings are spoken by Matthew of the kingdom of heaven, and by Mark and Luke of the kingdom of God. (John has no parables) But not all in common, as omissions significantly show; and here is a differentiation. The parable of the wheat and tares (Matt. xiii: 24-30) is spoken of the kingdom of heaven, but not of the kingdom of God. The wheat is "the children of the kingdom," and the tares are "the children of the wicked one" (Matt. xiii: 38). While it is true that both the wheat and tares are in the kingdom-realm of God, the tares, the children of the wicked one, are not in the kingdom-rule of God, though they are in the kingdom of heaven. So far, then, the kingdom of heaven and the kingdom of God are not coincident, but different. Again, the parable of the dragnet (Matt. xiii: 47, 48) is spoken of the kingdom of heaven, but not of the kingdom of God. The net gathers fish "of every kind," good and bad; and while it is true that both are in the kingdom-realm of God, the bad are not in His kingdom rule,

but are "cast away", while they have their constituent place in the kingdom of heaven. These two kingdom-of-heaven parables, therefore cannot be used of the kingdom of God.

Again: The kingdom of God is personally entered only by the new birth, for "except a man be born again, he cannot see the kingdom of God" (John iii: 3); but the kingdom of heaven, during this age, is the sphere of a profession which may be real (wheat, good fish), or false (tares, bad fish). To be in the kingdom-rule of God, one must have a spiritual experience: one may be in the kingdom of heaven without it.

Still again: The kingdom of God is universal, including all moral intelligences that willingly submit themselves to the Divine will, while the kingdom of heaven is Davidic, mediatorial, Messianic, and has for its object the establishment of the kingdom of God, or divine rule, in the earth.

Once more: The diagram shows the kingdom of heaven ensphered in the kingdom of God, but as a matter of fact the kingdom of heaven will merge into and coincide with the kingdom-rule of God when Christ having "put all enemies under his feet", "shall have delivered up the kingdom to God, even the Father" (I Cor. xv: 24, 25), and in this form will continue its everlastingness.

There are other kingdom phrases—such as "Father's kingdom" (Matt. xxvi: 29), "kingdom of Christ" (Eph. v:5) which have their inclusion in the two terms we are contemplating, viewed as realm or rule, earthly or heavenly, or in some other aspect, and so do not need separate consideration.

As we see the kingdom of God to exist under a twofold form—dominion or domain, kingdom-rule or kingdom-realm—so the Church exists under a twofold designation—Invisible and Visible. The Invisible Church coincides with the kingdom-rule of God, as the diagram may suggest, and entrance to it is, of course, the same as entrance into the kingdom of God, i. e. by the new birth, regeneration, or, as the Greek of John iii: 3 gives it, by being "begotten from above". By confessional word or deed, by taking on organic form, there comes to be the Visible Church. But this unfortunately, includes some besides the regenerate, just as the "mixed multitude" (Ex. xii: 38) that went out of Egypt

included some who were not of Israel even though they were with Israel. These, in the Church, are the "tares", the "bad fish", and so far the Visible Church and the reprobate part of the kingdom of heaven are coincident, as the diagram may signify.

So then those good brethren who teach that the kingdom of God and the kingdom of heaven are one and the same thing, moreover those who hold that the Church is a "kingdom", are mistaken. They should correct themselves.

ANALYSIS

I. The King

1. His genealogy, chap. i.
2. His birth, ii.

II. The King Inaugurated

1. By baptism, iii., and
2. By temptation, iv.
3. His inaugural address—the Sermon on the Mount, v-vii.

III. The King Proffers Himself to Israel: Rejection

1. Manifestation to Israel of His gracious power, viii.
2. Effect upon the leaders of Israel, ix.
3. His messengers to the people of Israel, x.
4. Israel rejects the King, xi.
5. The King rejects Israel, xii.

IV. The Kingdom in Abeyance

1. The Kingdom in its present dispensational relations presented in parable and in type, xiii, xiv.
2. The condition of Israel meanwhile, xv.
3. *The Church*, xvi.
4. A sample of the kingdom, xvii.
5. The spirit becoming those who are waiting for the Kingdom, xviii.
6. Earthly relationships in the light of the kingdom of heaven, xix.
7. Principles of service in the kingdom, xx.

V. A Final Proffer and Rejection

1. The King appears in royal state and with gracious overtures, xxi, xxii.
2. Royalty derided and overtures spurned, xxi, xxii.
3. Israel smitten with a curse, xxiii.

VI. The Catastrophe

1. The King's betrayal, xxvi.
2. The King's death, xxvii.

3. The King's resurrection, xxviii.

VII. But the King Will Come Again

1. Scenes connected with His coming, xxiv, xxv.
2. Scene at His coming: judgment, xxv. 31-46.

THE SERMON ON THE MOUNT

Laws of the Kingdom of Heaven

I. The Citizen of the Kingdom

1. His character, chap. v. 1-12.
2. His influence, v. 13-16.

II. The Law of the Kingdom as to Morals

1. As to immutability, v. 17-20.
2. As to murder (sixth commandment), v. 21-26.
3. As to adultery (seventh commandment), v. 27-30.
4. As to divorce, v. 31, 32.
5. As to oaths, v. 33-37.
6. As to retaliation, v. 38-42.
7. As to hatred, v. 43-48.

III. The Law of the Kingdom as to Religion

1. Almsgiving, vi. 1-4.
2. Prayer, vi. 5-15.
 - a. Spirit, vi. 5-8.
 - b. Method, vi. 9-15.
3. Fasting, vi. 16-18.

IV. The Law of the Kingdom as to Secular Life

1. Covetousness (the sin of the rich), vi. 19-24.
2. Anxiety (the sin of the poor), vi. 24-34.
 - a. Contrary to nature—needless, vi. 25-30.
 - b. Contrary to the lessons of revelation—heathenish, vi. 31-33.
 - c. Contrary to the whole scheme of Providence—futile, vi. 34.

V. The Law of the Kingdom as to Social Life

1. Charity in judgment, vii. 1-5.
2. Discrimination in association, vii. 6.
3. Persistence in working, vii. 7-11.
4. Justice in acting, vii. 12.

VI. The Law of the Kingdom as to Official Life

1. The teacher must be a citizen of the kingdom, vii. 13, 14.
2. The teacher must not be false, but true, vii. 15-20.
3. The teacher must practice what he preaches, vii. 21-23.

VII. The Law of the Kingdom Applicable to All

1. Obedience secures salvation, vii. 24, 25.
2. Disobedience insures destruction, vii. 26, 27.

Why we Believe in the Deity of Christ

By Professor L. S. Keyser, D.D., Springfield, Ohio.



NE scarcely knows whether to use the word "divinity" or the word "deity" in this connection. When the "new theology" men began to make the wrong use of the first word by saying that all men are divine, the evangelical partly decided to use the second word, thinking that it could not be perverted. But the liberals soon tried also to capture the word "deity" by saying that all men are a part of God, and therefore they, as well as others, were willing to ascribe deity to Christ. He was not different in kind more from other men, but different only in degree. Perhaps He had a little more of deity in Him than other men who did not live so close to God. Thus by the ambiguous use of evangelical words the liberals constantly make the task of evangelical scholars doubly difficult.

But we believe that it is proper to speak of both the *divinity* and the *deity* of Christ. Evangelical scholars have a right to the exclusive employment of those terms as applied to Him; therefore, by all the rules of language and the verities of theology, the liberalists have no rightful claim to the use of those terms in defining their doctrine of Christ's person. It is not correct to say that men are divine. Men are not divine; they are human. Unless we confess ourselves pantheists, we have no right to call ourselves divine; we are not in essence a part of God, who is non-partible, and has the eternal attribute of indivisibility. We are no emanation from the Deity, as the old Ghostics and Manicheans maintained, and were always condemned as heretical by the orthodox church. In the beginning man was a distinct divine creation both as to

body and soul. So he was created a human being in the divine image, but was no part of the divine essence.

Those who call man divine are confused and confusing thinkers; they blur, if they do not erase, the distinction between God and man. And whenever that is done, you have pantheism, not Christian theism. This fact is evident from the very language of evangelical theology through all the centuries; for that theology teaches that Christ is one person with two natures, divine and human, and the two natures are never to be confused, merged or consubstantiated. Note, for example, the teaching of the Nicene Creed: "I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." Thus the old theologians did not confuse and blend the two natures, but preserved each in its distinctive quality, and yet held to their accordant union in the one person of Christ. The Calcedonian and Athanasian Creeds teach the same exalted doctrine, save that they give it more elaboration.

For this reason we have a right to speak of both the divinity and the deity of Christ and both terms mean the same doctrine. When the latitudinarians apply either term to merely human creatures, they are making a misuse of orthodox words and are belcouding the issue.

There is much need today of stressing the divinity of our Lord. It is no time to neglect and ignore it. The new theology has accused the orthodox theology of overlooking too much the humanity of Christ, and so it now proposes to put special stress on His human attributes and actions, and in this way, as its advocates suppose, bring Him nearer to men; just as if emhapsizing His divine qualities would place a distance and barrier between Him and believers! What a sad blunder that is! And how superficial as well! Could a mere human being be closer to us than God? Surely it is only because Jesus Christ is God that He is living today, and is able to dwell within us, "the hope of glory." If He was only a man, He cannot be our present Saviour and

Companion. His body then moulders with the dust of Palestine, while His soul is in some other realm whose locality no one knows. But as He is both God and man, in one person, He is ever present with us and dwells within us as to both His divine nature and His glorified human nature. So let us remember that this is no time to over-stress the "human Jesus" (so called by the new theology in some quarters) at the expense of the divine nature of our Lord Jesus Christ. It almost always occurs that, when a liberal theologian becomes so jealous of the human quality in Christ, he gradually descends to the humanitarian view of our Lord, and robs Him of His proper divinity.

But it is an error to accuse evangelical theology of having given emphasis to Christ's divinity to the neglect of His humanity. Read the ecumenical creeds, the Apostles', the Nicene, the Calcedonian and the Athanasian; they teach the complete and perfect humanity of the Lord as well as His divinity. Orthodox theology is all-sided, emphasizing in due proportion all facts and phenomena relative to Christian truth. Heresy has ever been guilty of one-sidedness. Docetism (an ancient heresy) failed to appreciate the proper humanity of our Lord; Arianism, Socinianism and Unitarianism slighted His divinity and over-stressed His humanity; orthodox theology rightly upholds both, correlating them in the wonderful unity of the person of Christ. This has been done by practically all evangelical theologians in the history of the Church, for they have drawn their doctrines from the Holy Scriptures and have been guided by the teachings of the great ecumenical creeds. And that is the true, full-orbed doctrine.

Without for one moment forgetting the true humanity of Jesus Christ, we wish to indicate briefly the Biblical basis for His deity. What does the Bible teach respecting the Godhead of our Lord? His very names are in evidence. "And thou shalt call His name Jesus" (Matt. 1:21). The name Jesus, brought over to the Greek, means the same as Je-Hoshea in the Hebrew, which signifies Jehovah-Saviour, connoting His divinity. "And they shall call His name Emmanuel, which, being interpreted, is "God with us." Here the evangelist, quoting from Isaiah, calls Him, the Child to be born of the Virgin Mary, "God with us." Nothing could be clearer.

Ponder the classical passages in the first chapter of the gospel of St. John. "In the beginning was the Logos, and the Logos was with God, and the Logos was God" (John 1:1). Then afterward in the fourteenth verse: "And the Logos was made flesh, and tabernacled among us." This collation of passages proves beyond a peradventure that Christ was with God and was God. There was in one sense a distinction; in another sense a oneness. What would be thought if it were said of a merely human being that he "was with God and was God?" It is to be noted also that John, the Baptist, said of Christ (John 1:15): "He that cometh after me is preferred before me; for He was before me." This can signify nothing but the pre-existence of Christ, and thus harmonizes with verses one and fourteen, which teach that the Logos was God.

Thomas thus addressed Christ: "My Lord and my God" (John 20:28). Did Christ rebuke Thomas for addressing Him in that way? He did not. He accepted and approved the ascription. If He was not God and Lord, Christ was in duty bound to correct His erring disciple, which He could have done very easily. Therefore, unless Christ Himself was a deceiver or a delusionist, He must have known Himself to Be God. When He said: "All authority hath been given unto me both in heaven and on earth," "I and my Father are one," and "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," He taught the doctrine of His divinity. He also declared that He would be the final judge of all nations and tribes and people, which again implies the attributes of deity; for God alone could judge all persons with perfect equity, since even the thoughts and motives must be weighed in the scales. And why was Christ condemned by the Jewish Sanhedrim? For blasphemy. That body alleged that He had "made Himself" equal with God." Did Christ deny the charge? He never did. He might have saved His life by just one simple statement, telling His accusers that they were mistaken; that He had not meant to place Himself on an equality with God, but to assert that He was only the Son of God in a sense that made Him subordinate to God. What does it mean that Christ did not say that word? It means that He could not and would not

deny the truth, namely, that He was equal with God. Therefore the Church creed, which declares the Son co-equal and co-eternal with the Father, is Scripturally based.

What was the apostolic testimony? It was the same as that of Christ Himself. Paul calls Him Christ, who is over all, God blessed forever." (Rom. 9:5). Paul a number of times calls Jesus "our Saviour"; he also says "God our Saviour," thus identifying Christ with God by the same term. Peter again and again calls Christ "our Lord and Saviour." In the book of Revelation Christ calls Himself "Alpha and Omega, the first and the last" (Rev. 1:8, 11); afterward, "He that sitteth upon the throne (that is, God) says, "I am Alpha and Omega" (21:6). Jesus also calls Himself (Rev. 1:8) "the beginning and the ending, who was, and is, and is to come, the Almighty."

Our Lord bade His disciples "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." This linking of the three persons under only one name in the most solemn circumstances certainly implies the equality of the three. Who else would dare thus to couple His name with that of God the Father? It would be unpardonably presumptuous and wicked for any merely human being to do that. Should any person imagine that the order of the names connotes subordination of the last two, we would remind them that Paul, in what is known as the New Testament benediction, changes the order, placing Christ first (2 Cor. 13:14): "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

It is proven then that the deity of Christ is a Biblical doctrine. This much is clear, therefore; those who deny the proper deity of Christ have their quarrel primarily with the Holy Scriptures, and only secondarily with evangelical believers.

To the logical mind it ought to be obvious that, since Christ was divine, and yet became incarnate in human nature, He must have been "conceived by the Holy Ghost, born of the Virgin Mary." Otherwise, there would have been no divine incarnation, and the world would have no Saviour and Redeemer. The reasoning is clear, we think. If Christ was begotten by

natural generation, He was only a human person with whom the Son of God united Himself in a mystical manner, just as He unites Himself today with all true believers. So Christ was not, according to that view, different from us in kind, but only in degree. Thus He was not our Redeemer; only our teacher and example. That doctrine leaves the world in its sins, fighting an unequal battle with the forces of evil within and without us. A merely human creature, no matter how much of a "religious genius," could not have made atonement for the sins of the whole world, as the Holy Scriptures teach again and again that Jesus Christ did. He gave "Himself a ransom for the many." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I John 2: 2). "That He by the grace of God should taste death for every man" (Heb. 2:9). Only a God-man could perform such an office.

Should the reply be made that, though Christ was conceived and born in the natural way, yet the Son of God united Himself in a peculiar manner with the being thus produced, thus becoming unique and competent to redeem the world, we would reply that such an act would have been a miracle just as the miraculous conception was. What is the advantage of substituting one miracle for another? Then, also, Christ would have been two persons instead of only one. Would not such a being have been an incongruity—a being with two I's, with a dual consciousness? But Christ never referred to Himself as a dual person; He always used the first person singular in speaking of Himself; so the evangelists and apostles always treated Him as if He were only one person.

The only true and rational doctrine is that of a divine incarnation by the Holy Ghost in the seminal depths of the Virgin Mary and by taking of her seminal substance. This could have been done without incongruity, but with marvellous love and condescension on the part of the eternal Son of God, who came down to earth, permitted Himself to be ensphered in human nature, and functioned through it in His state of humiliation in order that He might come into actual organic touch with all humanity and truly take man's place before the righteous law of God and suffer in his stead the penalty of sin.

And why does the world need a divine-human Saviour? One reason has already been given—so that He could make expiation for the sins of all men in all time. No merely human person could have performed so great a task and service. No matter how pure He might have been, even had he been perfectly immaculate, he could at the most have made atonement for *only one* sinner, even if such a transaction would have been possible. However, a God-man could expiate for all sins of all people, because, being human, He could truly suffer for them in the human way, and, being divine, His sacrifice would have infinite value. Thus the Biblical doctrine is the only adequate and the only truly rational one.

Moreover, we men are such deep-dyed and deeply fallen sinners that we need a divine Saviour, one who is omnipotent to save, one who can "save unto the uttermost all those who come to God through Him." Those liberals who think they can save themselves by following Christ's teaching (always more or less pared down by critical processes) and His example, do not have an adequate conception of the enormity, heinousness and corruption of sin in the eyes of God and in violation of His moral government. Read the liberalistic output of the day, and note whether it does not always minimize the fact and the offense of sin. On the other hand, those who have realized in their own experience the "exceeding sinfulness of sin" feel the need of a divine person and power to rescue them and bring them into holy fellowship with God. Teaching and example have their value, but they cannot save men from sin.

* * *

The year 1880 marked the highest tide of the destructive Biblical criticism in Germany, Scotland and America, and also about the highest place in scholarship reached by the atheistic evolution theory. Since that time, for now forty years, reverent, thorough, and orthodox scholarship has rapidly gained in Biblical studies. By new and remarkable finds of oldest manuscripts, the original texts have been clarified, and by archeological discoveries of the richest value, many difficulties have vanished. And both in the Bible and in science, more significant progress than ever before known, has fortified the orthodox positions.—*Eastern Methodist*.

The Book of Jonah

 O this writer the Book of Jonah is one of the most interesting and also one of the most important books in the entire Bible. For many years it has been a favorite when meditating on the Gospel itself. It touches the very peak of the theology of the Old Testament. As no other of those books it teaches the universality of the love of God. As no other books in the Old Testament it rebukes narrow sectarianism, and nationalism, and special privilege in the Gospel; and in addition it gives the clear analogy of the resurrection of our Savior. It is to us an exceedingly interesting reflection that the prophet was born and buried but a few miles from the scenes of our Savior's childhood. Still stands on a hill scarcely a mile from Cana of Galilee, where Jesus wrought his first miracle at a neighbor's wedding feast, the reputed tomb of the prophet.

The book plainly teaches us that we cannot get away from God. We may think we can by running like Jonah, a fugitive, to other environments; we know better. If we fly to the uttermost shores of the universal ocean, God is already there. If we put up our hands to ward off his eye, or like Jonah, go into the deepest hold of a ship, a veritable stowaway, the all seeing eye ferrets us out. What a text is Jonah. Again, the book plainly teaches that men are often better than their religion—if we may so say. Not a few forms of heathen religion are monstrous, but there is a natural piety and conscience and tenderness which, like that of the sailors in that ship, soars above their creed. Missionaries tell us that it is so today. When Bishop William Taylor went into a krall in darkest Africa and found a dying chief calling to the best of his rude gods to whom he imputed mercy, Bishop Taylor bent over him and exclaimed: "It is of Him I am come to speak to you;" and straitway he held up to the dying man Jesus. The sailors were better than their creed, they drew back from casting the guilty one overboard, quite as much so as many in the clearer Christian light of today.

The book tells of us God's power to deliver. That note sounds full and clear across all the surging seas of time. We hear it still. It speaketh low, it speaketh

ever: "God is able to deliver." It is the Gospel of the Divine care, fulfilled in Christ the Good Shepherd, fulfilled in the mysterious miracle of His grace in our emergencies still.

The book tells us that God would have *all men* come to repentance. That was the stickler for Jonah; and until perhaps a hundred or two years ago, it was a stickler for the Church. Protestant missions are a recent discovery. When William Morrison wanted to go as a missionary and offered himself, a man rose in the synod and pre-emptorily called on him to sit down, "Sit down! When God wants to convert the heathen, He will do so without your help!" and that was but a near yesterday. Jonah was a patriot. That was first. And what to some is patriotism but the cloak of hate. He didn't want Ninevah to be converted—and *saved*. He was a patriot who remembered all the tiger-like atrocities of Ninevah, the destroyer of his country. He wanted retribution to overtake that power. He wanted it to get as good as if it had given. He wanted it "overthrown." Jonah was no coward. There is not one act of cowardice in the book from lid to lid. Everywhere he is the very embodiment of courage. He did not run away through fear: he ran away because he knew and believed that God would save the hereditary destroyers of his land and people, if he did as God had said. In very fact he feared the goodness of God. Really is there not something that talks out loud to us, now, here, today, after the war is over? Who is it we are hating still? Who is it we are wishing to see overwhelmed even more than they now are? Perhaps nobody. Perhaps we have caught the vision of the Book of Jonah and are living that final vision. Let us not sidestep it, friends; we live in Christian ages and Jonah lived centuries before Christ came and in a darkened age and land.

The Book of Jonah preaches that God stands ready to forgive the penitent. Indeed is not that about the peak of the Book? Get down the Book of Jonah again and read the last six verses. Where, in anywhere does the glory of the Gospel more truly shine forth? Forgotten is the man, forgotten the historic tale in those

last six verses; only now remaining the great, the sublime thought of the pardoning love of God, His pity, His forgiveness.

What an exhortation to missions is this Book! Missions on the Ganges, on the Congo: right now they are asking that our Foreign Board establish missions in Mesopotamia, this very land of Ninevah! Missions in our slums, in that great turgid flood of the abyss in which so many in our own cities drag out their lives! No wonder the name and the person of the prophet was on the lips of our Savior as He came to the tragic climax of His mission to this earth!

II.

As to the historicity of Jonah, we have been very much interested in checking up the attitude of certain critics who reduce the Book of Jonah to a mere form of drama—to mere literature, that is to say. We find that when they speak of the conservative view which holds that the Book of Jonah is a historical and actual narrative they quote Dr. Pusey; each critic we have chanced to consult names Dr. Pusey, the great commentator on the Book of Jonah, a scholar of enormous erudition, and of a fair mind. Now it so happens that our studies in the Book of Jonah in the far away years were in that identical master structure of Edward Bouverie Pusey, LL.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. He himself had studied broadly in Germany. He had a passion for accuracy, for substantial research and a passion for the truth. And now after these score and more of years, this writer goes to his shelf and takes down the well thumbed commentary on Jonah and looks again at the twenty-four pages of scientific introduction and the thirty-three pages of text and comments. Looking again through those pages, the writer sees that much could be added to what has been written in the preceding section, but let that suffice.

Of course Dr. Pusey taught the absolute historicity of the Book of Jonah in its every statement. He proved that no statement in the experience of Jonah was incredible. He cited instances enough to demonstrate that right in the Mediterranean precisely such incidents as the experience of Jonah with the sea monster

had actually transpired in incidents not so very long ago. That chapter never troubled us. We have always looked upon the denial of the sea monster story as a very cheap form of wit, cheap science, and a very cheap faith, call it what you will. The fact is, no character has been so mishandled as Jonah, unless it be Job, and especially Job's wife, who through thick and thin stood by Job and told him, conscious of his integrity, to "curse God and die," but never own up that he was being punished for sins (according to the theology of the time) he never had been guilty of.

We have always felt a bit cheap ourselves if we undertook to get out a foot rule and begin a hunt for some whale's mouth that could easily take care of a man. It has been done. We read not long ago of a man who put up a new house in his garden, the entrance to which was so wide that a carriage could drive through it; and that entrance consists of the jaws of a sperm whale. We do not see anything to gape at and back away from in the story of Jonah and the great sea monster. One of this writer's preceptors, as it were, a very learned, godly minister, who showed every day the power of the presence of Jesus, used to tell this writer, then a lad, his vision of the story of Jonah and the great sea monster. He said that the sailors were Phoenicians, that they worshipped Dagon, the sea monster, in the form of a fish, because they were a maritime people. He said that when that storm arose, those sailors prayed to this their god, and when finally, to appease him, they cast this runaway overboard that sea monster engulfed him and finally cast him ashore. In the light of that interpretation, if you care to, read chapter II of the Book again. This did not to our teacher-pastor in the slightest degree obviate the historicity of the Book. But it never impressed us since our studies in Pusey, etc., then, to say nothing of the faith we have in the power of God to do what He wants to do, as He wants to, caused us to hold to the story as it is. The years have not changed the opinion to which the master work of Dr. Pusey led us, albeit our shelves groan beneath most modern critics. We would not wish the *Central* to convey a different *idea*.

But let us not get lost, good friends,

under any conceivable circumstances, whilst using our foot rule in some whale's mouth. Let us not get so lost in the structure of the harp that we never hear or care for its wonderful music. At most the Book of Jonah is a wonderful masterpiece singing the divine care, the divine omnipresence, the divine paternity, the divine forgiveness. Would to God that all these

things were more preached; that the Gospel in Jonah, which sang again on the near hillsides to where his bones lay, from the lips of the world's Savior who likened the prophet of the earlier ages to Himself—would to God that the Gospel in Jonah were more preached on all the hillsides of all the earth today! — *Central Christian Advocate*.

Which Was the Hero?

By M. W. Herbertus.



VERILY, man looketh on the outward appearance. If he is young, he looketh nowhere else. He seeth only the outside of the cup and the platter, and knoweth not what is therein. He is caught by the obvious and careth not for the real.

Thus mused the professor, as he meditated on the great war. Had he not two boys who had had a small part therein, each in his own way, although one of them was grieved in his breast because he thought he had done nothing while filled to overflowing with a sense of duty and obligation to his country? Verily, he had, and thereby hangs a tale. Its telling may help some other sorry heart.

Both boys had been carefully reared. Both were active in the church. Both were being highly educated. And both were of the sort that would rather serve than be rich. Neither had ought of the bruiser within him, and one, the elder, was as tender-hearted as a woman. The other seemed even more so; but he was not, in fact, since he had the surgeon's disregard for gruesome details and was himself planning to be a doctor some day. Nevertheless, he was highly imaginative and somewhat inclined to be sentimental.

Both boys had the gift of verse, and both had written poetry worthy of the name, albeit the lines of the elder had a depth and strength which those of the other lacked. He was to be an engineer and was as proud of the fact as the other was of his prospects as a purveyor of health and longevity. And behold the two of them allowed their poetic imagination to work, and they thought great thoughts in their innocence and imagined that the world wag to suit them.

Now, one was just ending his teens or

entering upon the last year thereof, while the other was aspiring to cast his first vote, when the great war summoned them to forget the things of civil life and consider those of the world. Each welcomed the call and aspired to deeds of greatness. And they would fain enter a training camp and become officers and get a commission and go to the war together and have remarkable adventures and come back home and live happily ever afterwards. And, behold, it was a pretty vision and an alluring one.

Neither did they know or want to know the folly of their plans or the mischief contained therein. They beheld commissions and fellowship in a great adventure, and they did not dream that neither of them was mature enough to obtain what they desired, that they would not be allowed to go to war together, and that they would certainly be separated and land ultimately in the ranks as common soldiers with never a chance to be together or to be what their visions had pictured to their excited imaginations. And they wist not that they were utterly unfitted for the thing that they sought but might do valiant service elsewhere along the lines for which their training had fitted them.

And their father had little sympathy for their star-gazing; for had not an appeal been made by England that America should not make her own terrible mistake and send her educated men into the trenches and so sap her resources in brains and leadership and industrial possibilities? And had she not called attention to the fearful economic waste of using such men for "cannon fodder," when their trained minds were so badly needed in many another field? Verily, she had and then some, and the professor had read her appeal and pondered thereon,

and he had understood the meaning thereof and was resolved not to be a fool himself.

Now, the boys disclosed not their ambition to their father. Oh, no; they told their mother and expected her to convert him! Instead, she spilled the beans and did an extremely good job; for, verily, her instinct told her that it was a foolish scheme and that it would not work. And she was right.

And, verily, that was not all; for she saw her two boys, for whom she had suffered so much and made so many sacrifices, mingling with rough and uncouth men who could neither read nor write, and wasting their talents and possibilities until they lay dead on the soil of France a useless sacrifice, because they had not counted for a tithe of what they might have been and done.

And she saw visions by day and had horrible dreams by night, until she was unable to sleep. And the professor beheld her and saw that she was slowly going to pieces, albeit she was maintaining a calm exterior when the boys were about. And he said: "Go to, this thing must stop." If the boys went as they planned, it meant their mother's blood on their heads, and he liked not the picture thus presented to him, and he told them "Nothing doing."

And they regarded him as "unpatriotic" and of narrow mind, and, verily, he was in Dutch with both of them. And the younger rebelled in his heart and would not forgive him and thought things not polite to say and fretted much and fumed not a little; but he knew enough to be modest about it in his father's presence.

Now, neither of them suspected that his father wanted them in the great war—both of them—but wanted them to be something more than mere ciphers. Neither did they suspect that their mother would adjust herself to a reasonable plan although rejecting a foolish one. Indeed, they did not know how she felt.

Meanwhile, the professor comforted her day by day and sought to bring about some adjustment that would meet conditions at both ends of the line. He told the boys that they could not go together but must go one at a time and allow an opportunity for their mother to get adjusted to the situation. He explained to them what it might mean if

they wrecked her life—and his—in their folly; but the recital cut no ice, especially with the younger son.

That made no difference to him. He knew that both boys had sense and that each would some day understand. And, behold, the elder began to see things for himself, and he became less intense in his desires and quite reasonable. He dimly realized that heroic deeds would never atone for a mother's life ruined by his untimely death in a way that was needless and foolish, and he acted accordingly. And his father took comfort in his reasonableness.

Now, the professor realized that no man at twenty knows what he is or may become. Some men are a dollar bill, so to speak. Others are a ten spot. Some are a century. And there be those who count for a unit with three ciphers after it. To him, it was plain that to use all four as if each was a one, was the method of a congenital idiot, and he did not credit his parents with the production of any such person when they gave him to the world. Hence he said to himself, "Where will my boys fit?" And he had an idea.

He called the younger to him and said: "Behold, Frederick will help to kill men. I would like thee to help save them." And he proposed the Red Cross. And the boy suggested that he might not be able to stand the sights, whereat the professor laughed and had visions of the trenches for which the boy longed! But he told him that he could and must if he would be a doctor some day, and the boy took courage and made haste and got in at once and cut out his older brother and left him to cool his heels and wait for his turn to come.

The professor liked not the ethics of his haste and disregard of his brother in doing as he did; but he made the best of it and said, "Go ahead." And he did. But, behold, the unit went to pieces, and the alternatives were these—drop the matter or transfer to the regular army. And the boy was grieved.

A written permit must be obtained for that, because he was under age. He knew not what to do; but his father saw that he could make good there, that he would be under fire, that he would count for many lives saved to fight again, and that if he lost his it would not be wasted. He knew that the Huns were attacking medical units and

that the casualties there exceeded those in the front trenches in their percentage; but he hesitated not and bade him go.

And he put the matter up to Blueberry Queen, and like the good sport she is she signed with him and gave her boy—her baby—to the cause and became like unto those other Spartan mothers who saw their boys go and showed them not their tears and their heartaches. And the boy went and made good. And his mother encouraged him. And the professor encouraged her and dug his feeling into the back yard and raised beans and other plebian things wherewith to fight the Hun.

Now, the other boy had yet a year in college in place of the two which the younger lacked, and he went into the summer school and worked like a slave; for did he not want to be through in February so as to be able to give himself to his country for service at his best?

Before he was quite ready a call came. The government wanted men, trained in a technical school, for work at the Watervliet Arsenal and wanted them badly. His work was practically completed; but he had no recognition of the fact as yet to reassure him. Nevertheless, he went—at once. He worked—too hard. The men in government employ do not hurry. He did. He was held back until he felt ashamed to draw his pay and longed to be doing something real.

A need for ship designers was soon felt, and the government asked for a special course of that sort at his alma mater. The professor promptly wrote the commandant about the situation and advised the boy to go and see him. He did and was told to go and take that course, and was blessed with a letter besides. He went, took the course, omitted nothing offered, and made good. Then they sent him to work in the navy yard.

All this time he was longing to get across but saw not the way. And, behold, he was drafted! But he had four eyes instead of two, and that was a handicap that hindered him. Yet he presented himself at the appointed time and place to be examined. Clerk help was needed, and he volunteered. Finally, his turn came. And he told the truth and said: "I know that card and could lie my way in, but I won't." Surprised, the examiner questioned him. And he bade him

go back to the yard and said that he had no business in the trenches.

He went and he hustled, and a husky riveter called him down and said: "**Here**, this aint no piecework!" And he got his; for the boy made answer: "No: it's war work!" And one day he nearly lost his life from a falling deckplate; for every day had its casualties at the yard. But he hustled just the same.

Now, he had a chance to go across as a mechanical engineer and took it not, because he thought that his father wanted him on this side to help comfort his mother because of the strain that she was under. And he wist not that his father's anxiety was all of another sort; for, verily, the professor's fear was a dread lest the boy could not stand the jibes of his comrades—mostly female—and so would allow his moral courage to weaken instead of enduring it.

And the boy said nothing about his chance; but the professor would have rejoiced thereat and jumped at it for his son, because he would be doing his bit in a way that would count, and he would not go as a cipher to the front, or as a private in the ranks, a thing for which he was utterly unfitted. And so the boy lost it and endured and suffered and longed for a chance to help others in Europe where his brother was under fire.

And the thoughtless contrasted him with his brother and complimented him not. And he stood it in silence, and his father understood and became stern on one occasion when he feared he was going to weaken; for, verily, he saw that to endure to the end meant to be a hero of the sort that is rare—one who lacks the inspiration of the lime-light and the eclat and the hurrahs of the crowd.

And the boy did not realize that his mother would have said, "Amen," and given him her blessing and said, "Go, and God bless you," if she had only been aware of his chance to count for a ten spot on the field instead of what she had so dreaded. And so he counted himself a cipher. Like-wise a do-nothing.

And he ate his heart out for longing and wist not that men like him were demanding—and getting—ten dollars a day, because the government simply had to have the products of their skill or lose the war. And, behold, he was feeling a sense of shame be-

cause he could not work faster and do more for the pittance he got as compared with them! And he called it simple honesty.

And he worked for a commission in the navy—in the staff, because his eyes forbade anything else. And he was recommended for it; but the Hun began to weaken, and the commissions were withheld and never given. And so he lost out all along the line and felt that he had had no part whatever in the big event and was a “slacker” and, mayhap, a coward. And he grieved much, thereat.

And the younger son came home. And he had a *croix de guerre* and a wound-stripe. And he also had much adulation; for verily, his ambulance corps had had forty per cent. of casualties, and every Boston boy in it had won the cross with two or more citations. And they wore their decorations and rejoiced.

Verily, they had been assigned to duty with the French army and had been nearly hemmed in back of Rheims and had been through the Argonne campaign and had seen much fighting and had slept in a huge wine-cellar with double curtains saturated with chemicals to prevent gassing and had done duty in Bavaria with the army of occupation and had finished their bit and came back with credit, all of them, he among the rest.

Yes; he had made good. On one occasion, most of the day under fire, he had evacuated ninety men and put them where they had a chance to live and fight in other battles. And he had worked into the night and surpassed others in diligence and refused to be stopped by the Hun. And he got there safely.

Narrow escapes he had. On that same day a shell struck so near him that he was blinded by the gas but managed to keep going. It was just at a corner where he had to turn, and the sausage balloon of the Hun was spotting the ambulances and trying to enable the artillery to destroy them. He knew it was time for another shell but believed himself safer if in motion. He was. Muscle memory enabled him to turn the corner, and the stone wall stopped the shrapnel, because the shell lit so close to it. And his helper thumbed his nose at the Hun!

And as he lay helpless in the hospital

when his turn did come, he remembered his father's action in the matter and took a different view of his narrow-mindedness and became thankful instead of rebellious and began to desire his father in a new way and with an added strength. He saw now that his father had seen so long before, and he became duly grateful. Such is human nature.

And his brother could have wept when he came back. He was the hero in the family, while he himself was a nobody and never would be anything else; for he did not see that he would have a chance again in a great and unwarranted strike and would take his place in the front ranks of those who united to prevent the destruction of the city, and would make good himself.

Nor did he see something else. It never occurred to him that he had been true at every turn, that he had refused drink when acceptance meant preferment, that he had hustled when hustling meant unpopularity with the men, that he had been unwilling to take his share of the “soap” in government employ and had accordingly been at a disadvantage because he was honest, that he had preferred the well-being of his parents to his own desires, and that he had endured to the end and not weakened and done something foolish to escape derision.

But his father saw it all, and when the other boy got adulation and attention, somehow his heart went out to the boy who had stayed at home and worked in obscurity and misunderstanding, and to his mind there came the conviction that he had two heroic boys, and that the more heroic one of the two had no right to wear a uniform.

* * *

To be like our friends is our ideal of good; to do what they do, our ideal of success. Infinitely important, for good or for evil, is the reaction of these ideals upon our idea of God. Every great movement, of popular feeling, in college, in the nation, or in the world's history, is fundamentally a religious movement—the finding of a new object of worship. Every leader in such a movement, here or hereafter, is a prophet—true or false, according as he leads his followers to worship something better or worse than they did before.—*President Arthur T. Hadley.*

The Sanctuary

Building---The Superstructure

By William H. Bates, D.D., Greeley, Colorado.

I Cor. iii. 10-15, "But let every man take heed how he build thereupon.

"For other foundation can no man lay than that is laid, which is Christ Jesus.

"Now if any man build upon this foundation, gold, silver, precious stones; wood, hay, stubble.

"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

N a preceding discourse on "Building—the Foundation", we saw the importance of a stable foundation, that all men have a choice of foundations, that all foundations will be tested, and that only one foundation will stand. Let us now turn our attention more to the superstructure, and consider the injunction to take heed how we build upon the foundation.

The text occurs in the midst of St. Paul's defense of his ministry, both as to its method and substance. Its primary application is therefore to Christian ministers, who should indeed look well to the method and substance of their ministrations, since the issues thereof are of such unspeakable consequence, not confined to what we call "time", but far more reaching over into eternity. But the application is by no means necessarily confined to Christian ministers, since every Christian is, in his own sphere, also a builder. This wider application to the common Christian fraternity our needs here seem to require, though

NOTE—In the June-July number we printed a sermon entitled "Building—the Foundation." The printing office was handicapped, and we were shocked to see this title appear, "Building the Foundation," though the correction was marked twice. Also inadvertently proper credit was not given Dr. Bates for this splendid sermon.

We wrote Dr. Bates we thought the subject ought to be completed with "Building—the Superstructure," asking if he could not complete the building. He replied: "I find I worked out the subject some time ago. Looking it over, I seem to sense rather wide reading and gathering material for it, and I suspect credits ought to be given, but at this stage, I do not know to whom. It seems to have been pretty thoroughly ground up, going through my mental mill, nevertheless 'honor to whom honor.' With this caveat, so to speak, I pass the sermon on, only hoping that those who may read it, will get a tithe of the satisfaction I have derived in producing and using it."—EDITOR.

I wish the other application to be not excluded.

Let the Builder take heed to the Method, to the Substance, and to the Testing of his building.

I. The Method of Building

At the outset we ought to note that this text constrains discourse within narrower limits than did the text of the Foundation sermon. There, *all* were builders: some building securely on the rock, the rest insecurely on the sand, but all builders. True professors, false professors, non-professors—all were included. Here, the builders contemplated are those who are actually building on the one sure foundation, Jesus Christ, and will be saved. False professors and non-professors are therefore excluded.

And note, too, that the persons here contemplated are builders, in fact. However, worthy or unworthy the material they use, however perishable or imperishable the structure they rear, they are all alike engaged and active. They are not differentiated by any varied degrees of patience, perseverance, earnestness or enthusiasm. They are all in fact builders, and moreover, are building on the same foundation, Jesus Christ.

My hearer, is it your accepted and practised idea of Christian life that it is a begun, continued, life-long building-process? A building is not done when the sills are laid on the foundation-walls. Regeneration is but initial: conversion is but the beginning. It is a grievous mistake of many apparently well-meaning people that a Christian character can be reared on a sudden by a revival experience, or by a religion of Sabbath services and sacramental seasons.

A revival to use another figure—a military instead of an architectural one—is but

the opening of a recruiting station. Conversion, whether it be in revival time or when there is no revival, is only an enlisting. Putting on the uniform does not make the soldier. The drill, the discipline, that enables one to "endure hardness as a good soldier", the fighting—these come afterward. And the campaign does not end until the mustering out by death, or by the ending of the warfare in the coming of our victorious Lord.

Let us understand, then, that our text contemplates *builders*, those who are engaged in the up-rearing work of Christian handicraft on the only true foundation, Christ.

Now as to the method of building, let us take heed—

1. That it be According to the Bible Plan.

It is a common secular maxim that "every man is the architect of his own fortune." Whatever may be the truth of the saying (and I suspect that as in the case of so many proverbs it is only partly true), it is not true that every Christian is the architect of his Christian character. Nor is any Christian. Christianity is a revelation. It is from above, not from below, nor from around. The plan of Christian character is from God. It is laid out in the Divine Word. Notice God's place according to the verse preceding the text: in the Greek, the word "God" stands first in each of the three clauses: "Of God are we fellow-laborers; of God are ye the husbandry; of God are ye the building." The plan should not be according to our own notions or desires, nor according to human customs or maxims, but simply according to the Word of God. Take heed too—

2. That it be Continuous.

The word "building" is, grammatically, both a present participle and a noun. As a present participle it denotes, like all present participles, a "present and continuous action," and as a noun it denotes the result of that action. We cannot have the noun without having had the present participle. But all the time we know of, practically, is present time: so our building is to be an ever present work, thus insuring the continuity of what is begun.

When a man is once converted, *truly* converted, his life resting on Jesus Christ, the

necessity for taking heed does not cease. Now begins the process of developing the highest and best uses of such power as nature has given, or grace and education may give,—a process calling for the utmost caution, vigilance, persistence. Now begins the training in duty. Now begins the education of conscience. "Education of conscience!" you exclaim, under the influence of the common assumption that conversion sets the conscience, of all other things, right at once. No, no. I mean just what I say—education of conscience.

An experienced and intelligent mission worker in a large city, speaking of the people among whom he worked, said: "One of the greatest needs which we feel in our work, is that of a steady influence to educate the conscience. Those of them who give the best evidence of conversion, will often be found doing shocking things, without seeming to know that they are doing anything out of the way."

Says St. Paul in I Cor. iv. 4, "I know nothing against myself, yet am I not hereby justified," by which he asserts, for in the Greek the conscience word *sunoida* is used, that though his conscience does not condemn him, yet he is not thereby justified; and he adds, "but He that judgeth me is the Lord". *He* is the Lord, and His word is the law of conscience.

There are ignorant consciences, blinded consciences, seared consciences, consciences past feeling, dead consciences; else how can we account for church covenants broken, Endeavor pledges violated, sacred obligations that have been assumed, laid aside at pleasure or convenience. Such bonds are holy, and what must be the conscience of him who can esteem them lightly as an unhallowed thing!

The sooner a person can be gotten out of the conceit that conversion sets him right and *all* right once for all, and can be made to grasp the fact that he has a building to erect upon his foundation,—a structure which involves the right training of his affections, of his will, and of his conscience; the right disciplining of his power to speak and work; the right casting of his example into a right mold, the better for him and for those with whom he has to do. This work begun, is to go right on. Let him take heed that he build continuously and according to the Bible plan. Take heed to

II. The Substance of the Building

The text presents the builders as having a choice of and using a great variety of materials in the structure that is rising on the true foundation.

On the one hand, gold, silver, precious stones. Precious stones here may mean stones valuable for building, such as granite and marble. Gold and silver were extensively used by the ancients in their temples for architectural beauty and adornment. Do we need to be told that we should put into our building only what comes from God's quarry and God's mines?

What are gold, silver and precious stones? Let the Word translate for us these material figures into spiritual facts.

Says St. Jude, "Building up yourselves on your most holy faith" (vi. 20). Let faith be the bottom granite course. St. Peter, who is thought to have been Jude's mentor, says: "Besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Pet. i. 5-7), and he speaks of these stones of the "spiritual house" as "living stones" (1 Pet. ii. 5). If living, then manifesting life, active. And what is virtue or courage, as some one has put it, but faith overcoming? knowledge but faith apprehending? temperance but faith restraining? patience but faith untiring? godliness but faith imitating? brotherly kindness but faith bearing and forbearing? love but faith toiling? Have you not seen characters embodying these elements?—the doctrines believed by the intellect, spiritual? the feelings cherished by the heart, holy? the objects embraced by the affections, pure? the outward conduct, in its varied aspects and relationships, in strict accordance with the requirements of right and love? Gold, silver, precious stones, indeed!

On the other hand, wood, hay, stubble:—doctrinal error, untrue maxims, unsound principles, base motives, distorting prejudices,—in a word, all that is not of God. Have you not seen people who, we must believe, are on the true foundation, yet who are working into their structure these, or some of these, elements?—people whose opinions which they hold are erroneous? whose spirit which they cultivate is selfish?

whose feelings which they foster are carnal? Whose practices are very incompatible with right and love? Let us know that not only are all the works springing from a heart unrenewed by divine grace, wood, hay, stubble, but also all works, good in themselves and having a desirable end, but not done for Christ's sake or the glory of God, and still more all works whose methods are unapproved by the Divine Word. The higher and larger the structure which they constitute, the greater will be the pile for the conflagration. It is impossible to put up a perishable house of wood, hay, stubble and have an imperishable mansion of gold, silver and precious stones. Should we not indeed take heed to the substance, the material, of our structure!

Suppose we have just here a word of application to the Christian ministry in conjunction with its application to the Christian laity; for the building that is done by the pew is more or less affected by the material that is delivered over the pulpit.

The minister should by no means attempt to build the people with the wood of his "own thought", or the hay of his own speculations, or the stubble of his own fancies, but with the gold, silver, and precious stones of God's truth. Neither should the people want him, as a ministerial artisan, to use such perishable stuff. St. Paul in his Second Epistle to Timothy, last chapter predicts that "the time will come when they will not endure sound doctrine (i. e. helpful teaching) but after their own lusts (i. e. evil desires) shall they, having itching ears, heap up (i. e. build, so to speak) teachers unto themselves, and will turn away their ears from the truth."

Is it true that the people build their own preachers? Alas, it is sometimes too true. You know the Scriptures say, "Like people, like priest" (Hos. iv. 9), although it is usually quoted the other way. Too often, today, do we hear the people clamor to have their ears tickled. Too often have we seen the tragedy of Sinai repeated, the priest making with his own hand the gilded idol for which the multitude cries out, and offering the sacrifice in the very temple of the living God.. The fact that such a power exists, that it does now and then prevail to debauch an anointed servant of God, is enough to awaken the vigilance of the preacher and of right-minded people

alike. If the preacher is to heed the admonition to take care how he build on the foundation, Jesus Christ, equally should the people take heed that they bring no pressure to bear to divert him from his heedful building, and to urge him to build more showily, more hastily, or more carelessly. It becomes the people not to look to their pastors for a weekly entertainment, but to look to them as co-workers with themselves in building the building of God, and guard their pulpits with prayer, with sympathy, with intelligence, and to help them in every possible way to take heed how and with what materials they build.

III. The Testing of the Building

Take heed to that, for "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

I ask you to carefully note that in the testing time coming, which we understand to be the judgment time, it is the Christian builder's *work* and not his *person* that is the subject of the testing. Fire is the symbol of trial, purifying, judgment, and if there be not literal fire, there will be what fire symbolizes,—be that which will be to the spiritual world what fire is to the material world. If he has built of gold, silver, precious stones, his structure shall abide; but if he has built of wood, hay, stubble, or if he has built partly of the good and partly of the bad, that which is combustible shall be utterly consumed away. He himself shall be saved, so as a man escape from his combustible building when the fire is consuming it,—himself saved, but his property lost. He has no reward for his labor. Saved, so as by fire.

Says Christ, John v. 24, "Verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent me, . . . shall not come into judgment." Mark you: judgment on the believer's person passed when Jesus, in whom the believer is, received judgment on the cross; but the believer's works are to be judged, and for the abiding he shall receive a reward. For the

unabiding he shall lose his reward. Discriminate, therefore, between these things that differ; between the believer's person and work. Moreover, salvation is a gift; rewards are earned. These builders are saved because they have been given a place on the abiding foundation; they shall be rewarded according to what they have earned.

But says one: "I had thought that if a man rests on the true foundation, his work must necessarily be good, for has not God promised to direct the work of those who put their trust in Him, and will He not make their *work* right as well as themselves?"

Alas, alas! for the difference between directing and following the directing! Workers on the true foundation often do not fully know, or use, their helps. Often they are slow in learning self-distrust; slow in availing themselves of the heavenly wisdom that is offered for the asking; slow in growing out of their conceit, self-will, self-love and love for the corrupting world; slow in apprehending the wonderful love of God which is at their disposal, and therefore much of their work takes its character from these lower and baser conditions, while the new life-principle in them is slowly pushing them up through these conditions towards something better; only the better thing may come very late—too late for the worker to get any reward for his work itself; yet the sincere believer in Jesus shall not lose his place with Him.

Your little girl comes to you with a few scrawls by which she has tried to represent a flower or an animal. Her work itself you cannot enjoy or approve. You would not frame it and call on your friends to admire it; it is fit only for the waste basket, but none the less does the little one receive the coveted kiss and climb into the loved place in your arms when she brings the scrawl. So long as love does not fail and faith which works by love, imperfect work will not separate the sincere believer from the love of God in Jesus Christ. But this fact is not intended to weaken the admonition, "Let every man take heed how he build thereupon."

Arriving at this point in my discourse, I leaned back in my study chair, my eyelids closing over eyes heavy with tears—tears of joy and sorrow: joy for the wise builder, sorrow for the unwise, but the eye of

my mind open towards coming things. I looked forward to the uncalendared day when the Lord Jesus Christ "shall descend from heaven with a shout with the voice of the archangel, and with the trump of God." The dead in Christ came forth from their graves. Those living in Christ were transformed in a painless moment, in "the twinkling of an eye," and together they were caught up in clouds to meet the Lord in the air (1 Thess. iv, 17), to stand before the judgment seat (*bema*) of Christ, and to receive according to what they had done (2 Cor. v. 10). Only the righteous there, for the rest of the dead lived not again until the thousand years are finished (Rev. xx. 5) when another judgment, the judgment of the Great White Throne is set.

Now the Great Architect, the Supreme Master Builder, is to try the buildings which the gathered builders have reared. He steps forth with torch in hand and applies it to one. The fire is kindled; it seizes the structure; it spreads; it rises; it leaps from point to point until the whole fabric is enveloped in flames. What is the change transpiring under the sweep of the hungry blaze? Ah! it is only the surface—tarnish of the world's weary years that is consuming away! and it leaves everywhere a glow, and sparkle, and flashing lustre! Gold, silver, precious stones! The rejoicing builder finds not only that his work abides, but is astonished that it is revealed in beauties and perfections that he little suspected were there, a diviner thing than he had dared hope! He has a reward—a reward in the building; a reward in himself, a blessed consciousness that fills his soul; a reward in the expressed approval and assigned honor of the Master, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

I saw another edifice of large proportions, on its separate part of the same underlying foundation. The torch was applied. A flicker: forked, lurid, leaping flashes: a portentous smoke involving all in blackness; lo! a sudden flame breaking out everywhere: a quick fall: a heap of ashen ruins! Wood, hay, stubble! The terrified builder is stunned by the catastrophe. Loss:—loss of the labor of a life; loss in himself, in the dreadful disappointment that sweeps through his soul; loss of the

approval and honor of his Master. But look: in his stupefied amazement, giving up all for lost,—himself even, he plunges into the smouldering ruin, when quickly the compassionate hand of the Master snatches him away and places him in safety at His own side. He is like a man plucked by miracle from a burning house, and who, awaking from unconsciousness and remembered terror, finds himself alive,—just living and breathing; and as gradually he comes to the conviction of his preservation, this one blessing, though with the loss of all things, fills him with a deep and thankful though silent joy. His works burnt; himself saved, yet so as by fire!

In these two pictures I think we have a fair and just exposition of the substance of the text.

Says one: "If what you have said be true, then my ideas of heaven will need considerable modification." Very likely. It seems to me that the conception of heaven entertained by some Christians has about as much of Scripturalness and sense as that of the Northmen who think that heaven is a sort of eternal spree, where from flowing fountains of mead they shall forever dip and drink out of the skulls of their enemies. The conditions of heaven's happiness are two-fold: internal and external, what is inside a man, and what is in his surroundings; but mainly the first. "Which way I fly is hell: *myself* am hell," is the language Milton puts into the mouth of one of his characters. *Myself* am heaven, i. e. if I have heavenliness *in me*. What change will crossing the river yonder make in my hearers as they go over to their homes today? What change will crossing what we call the river of death make in our essential being? Says Milton again:

"A mind (is) not to be changed by place or time,
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

The gold, silver and precious stone Christian, and the wood, hay and stubble Christian both in heaven, but how different a heaven! Both in the same place, but how different the condition!

Says one: "I see from the very nature of the case there must be such difference, and therefore I shall see to it well that I evermore build of gold, silver, and precious stones." That's right, my brother. An object I have in preaching this sermon is to stimulate all to such purpose and deed.

Is there one who says: "I shall be so thankful to be saved at all, that I shall be content to go along as I am, a wood, hay, and stubble Christian." Take heed! The desire to have just enough religion to keep one out of perdition, and no more, is very clear proof that he is on the direct road there,—that he is not building on Christ at all. A man with a spark of common manhood, to say nothing of Christian manhood, in him, ought to be ashamed to live for nothing but his own final, bare salvation. True, salvation by fire is a mercy; but it is also true that salvation by fire is a disgrace,—a disgrace if it comes with the knowledge and privileges you and I have. But mind you, these builders in the text are all honest, *sincere* builders—one class building wisely, and the other class, with just as arduous effort, building mistakenly. And you see that sincerity does not save the builder's work, whatever it may have to do with the salvation of his person. But thank God if we honestly build on Christ, and fail in the structure, Christ remains to us. On Him as a foundation, we shall be His, and His forever.

At the outset it was stated that our text contemplates only Christians. But it seems

to me that very serious—and I hope salutary—reflections must have been awakened in the minds of those who are not Christians, as they have listened. If such disaster may come to those who build on the true foundation, what shall come to those who are not on that foundation at all? If, to use the language of Scripture, "Judgment must begin at the house of God, what shall the end be of them that obey not the gospel of God?" (1 Pet. iv-17). "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (Ibid. v. 18). If for a Christian builder to "suffer loss" is represented as so awful, what must it be for a man to lose himself? Since so you may, I pray you by repentance toward God and faith in the Lord Jesus Christ, avert from yourself such end.

"Gold, silver, precious stones." "Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love." Says St. Peter: "If these things be in you and abound," "an entrance shall be ministered unto you abundantly (an entrance of fullness) into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Let us, every one, have salvation in fullness, instead of salvation by fire.

The Majesty of Man

By the late Bishop H. C. Morrison, D.D., Leesburg, Florida.

What is man that thou art mindful of him.—Psalm 8:4.



OD'S mind *full of man*. This declares his majesty. A creature that fills the mind of God cannot be of less than supreme import. What is man? Vast stores of rhetoric and logic have been expended in effort to answer this question. Efforts have been made to make man express himself. Tell what he is by what he has done. As well try to make a machine explain itself. The explanation lies back with the one who invented it.

A creature can neither understand nor explain itself. To do this would argue the wisdom of a creator. Self-comprehension implies Godhead. God is the only being in the universe who is a true exponent of himself. Trying to show what man is by what he has done is simply absurd.

Man has had no chance

Were it even possible for him to express himself, he has been without opportunity.

He is under the blight of sin and paralyzed in his higher power. His only perfect opportunity was in Eden, and that as transient as a sunbeam through a cloud-rift. His life, since that, cut to a span. His cradle and his coffin almost in touch. Not so much as a single century for experience. The mind has but budded and experience shown its first faint lines of ripeness, when the curtain drops, the bell tolls, and the drama is ended.

The giants of the Yosemite, with earth and air congenial and a thousand years for growth lift their heads four hundred feet heavenward. Grand illustrations of what time and opportunity can do. Suppose some giant soul could have a thousand years for development; who could tell its moral attitude and power? But to offer what man has done, under his disabilities, as an expression of what he is, is unjust to him and a reflection on the God who made him.

God's Investment is the Answer

If you would know what man is, note what God has invested in him. He makes no mistakes. No unwise or unprofitable investments. He knew what man would cost before he made him. He knew the misfortunes in his history before that history began.

"Many, O Lord, are thy wonderful works and thy thoughts which are to usward." God's thoughts, back of his works, are "to usward."

The child learns its own significance as it studies the plans of its father, laid out for it. Man will rightly estimate himself as he studies what God has planned for him. If you would know yourself study the divine.

Man was last in creation; but first in the divine thought. The universe was planned with reference to man. God did not make a cage and then seek a songster to fit the cage. He did not build a world and then make a creature to fit the building. But his thoughts were usward. All the stupendous work was in view of man. God's framing thoughts, and building thoughts, and starry thoughts, and growing thoughts, and rolling sea thoughts; all were toward man. Mark the flow of this sea-tide of God's thoughts; see it as it breaks upon the shores of human destiny, and learn what is man.

Creation is ever Loyal to Man

Cursed and suffering for man's sake, yet it remains true to him. Like the loyal slave in the revolutionary war, when his master's home was burned by the British. He lay concealed nearby, and suffered his body to be blistered by the flames; and when discovered, preferred to be hung up by the neck, rather than betray his master. Creation, scarred and abused because of man's sin, still clings to him and suffers with him.

The skies retain their cerulean softness, so soothing to the aching eyes as they look heavenward. The sun seems as if he had only come down a part of the way from glory, to give us intimation of the unapproachable effulgence; and yet comes not too near, lest we be unable to bear it. I see the cloud gather and feel the earth quiver as heaven's draft-horses move with thunderous tread, bringing the watery burden to refresh the thirsty land. I see the fierce

lightnings cross swords in the skies; the storm-angels bearing the torches that burn the subtle death from the air we breathe. Look downward, and earth is silently unrolling the carpet of velvet-like grass and flowers—as the bride's walkway—that our steps may go softly on life's way. Earth anticipates man's wants. Feeds him with the richest of her fruits and the finest of her wheat. And when in weariness he falls upon his final sleep, she takes him to her bosom where he is nursed in restful silence until he wakes refreshed in eternity's morning-dawn. Creation's trend, like the thought of God, is "to usward."

Redemption

There is a deeper investment. We go back into the heart of God to find it. Man is a sufferer. God, in redemption, became a sufferer, and lays his suffering beneath man's suffering. He takes all the weight of man's stupendous curse.

The gulf-stream is the mighty equalizer in the realm of the deep. Majestic in volume, flowing through the heart of the ocean, it gives out from its warm current the influences which modify extremes, and give beauty and blessing to every shore. Still its work is noiseless. The silent force is in the sea, and known by the influence wafted upon the world.

Redemption is the gulf-stream from the heart of God, flowing through the ages. It gives out its warmth in the cold sea of human life, making it joyous, springing verdure and beauty in the midst of barrenness; and putting a smile on the sad face of a fallen world.

Education

God's investment is as marked in man's education as in his creation and exemption. Kings seek for their sons the most renowned preceptors; though royalty never condescends to teach. But here divine royalty becomes teacher. The Holy Ghost comes to teach, and "lead us into all truth." Where God is preceptor the pupil cannot be less than royal.

The general who leads a campaign has but one aim, that is victory. He captures, conscripts, confiscates, demolishes; does all that contributes to conquest. The Holy Ghost, as our leader, presses all into service to one great end. Misfortune, loss, grief and disappointment, all serve him. We put on crepe, and wring the hands, sit in

the ashes and weep over desolation. All this is but a part of the warfare to bring us into eternal freedom and rulership.

What is man? See what God has invested. How he is handling him. The tides of his thought; the gulf-stream of love; the processes of his education; all flowing toward man. He can but look up and cry, Tell me, Oh, my Father! what I am?

Earthliness of Men

While God invests all, how little do men care for themselves. Left without divine influence, their trend is downward, "earthly, sensual, devilish." A prize-fight will prove this. With all the moral enginery of high civilization and the influences from the gulf-stream of grace, the thought of ninety millions of people has been given for days to the mutual butchery of two human brutes.

The church is of the same spirit; only a little changed by grace; and sometimes only a little. I saw a notice of a coming camp-meeting with men to preach for the multitudes. "The wittiest, most entertaining men of the age. Holding their hearers with the most side-splitting puns and irresistible humor." Has it come to this? Has the gospel degenerated into an entertainment, and its success dependent upon the wit and humor of its heralds?

Look at the lands beyond the seas. After ages of education and higher culture, which has drawn our students by the thousand. See them now at each other's throats, and using means of destruction so hellish as to make the savage blush for shame. And as if nothing yet was sufficiently fiendish, they bring into play bombs loaded with germs of the most deadly plague, to be dropped from the air upon their enemies. One thing the late unprecedented war demonstrated; that neither education nor anything else can save men or nations, except the transforming power of the gospel of Christ.

Man's Destiny

This is the best definition of man. The dove let loose from the ark went out but to return. No rest for her foot was found; and she "waited yet another seven days." When we seek to explore the future, the mind, dove-like, grows weary and returns, content to wait yet other days, until the tops of the eternal hills are visible. Then

may we leave this ark of clay to return no more.

Our destiny is the grandest conception touching our being. We gain as we advance. Each investment augments our significance. I can conceive of a time when things shall not be as now. Ocean dry, rocks crumbled, sun faded, earth consumed. I can conceive of a time when I was not; but I can conceive of no time when I shall not be.

The Christian may look upon his family circle, and say within himself, "These shall be with me a thousand ages hence." There are vacant chairs in almost every home. Death has separated my children from me; but like the child Jesus, separated three sorrowful days from his parents, I shall find them, as they found him, "In the Temple."

This destiny is an eternal ascension. This blood-washed family a part of the escort of the Son of God in his tour of the eternities. Here today, tomorrow with God. A thousand years hence, just beginning to know God's investment in man. We look back and wonder at our creation, redemption, and educator; but we go forward for destiny alone to answer the question, "What is man?"

Building

Luke xiv. 28-30.

- I. Christian Life is a Process of Building.
- II. The Architectural Idea of Christian Building has not Improved since the days of Christ, and cannot be Improved.
- III. At no Period since the Time of Christ has it been so Easy to Commence Spiritual Building as Now.
- IV. At no Period since the Day of Christ has it been so Difficult to carry on Christian Building — or, in other words, to Develop and Exemplify the Spirit of Christianity—as Now.
- V. Not to Continue unto Completion the begun Building is to bring Great Reproach.

* * *

To save the world is our business. We can no more afford to leave out of our preaching the old fundamental truths than the house and bridge builder can afford to leave out the application of the old laws of mechanics.—*Nashville Christian Advocate.*

The Presence of Christ and Trouble

By President J. L. Dickens, D.D., LL.D., Houston, Texas.

"Then when Mary was come where Jesus was, and saw Him; she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died."—John 11: 32.



WHEN our Lord was here upon earth, some time before His arrest and crucifixion, He made His home with His friend Lazarus, and the two sisters of Lazarus, Martha and Mary, an unassuming home in the small town of Bethany near Jerusalem. Great friendship grew up between our Lord and the members of this family, every member of which believed Him to be the Messiah of whom the Prophets spoke, and they were certain that He possessed divine power. They knew of His miraculous healing power, and were familiar with His teachings.

While Jesus was away preaching, warning and healing, Lazarus became sick, and died. This text teaches us many important lessons.

I. Jesus was away and trouble came.

Sickness, sorrow, and death came into the home of Lazarus when Jesus was away. His two sisters felt sure he would not have died had Jesus been present in their home. They had sufficient evidence upon which to base such a conclusion. Lazarus loved Jesus, and faithfully served Him. The two sisters sent a message to Christ, saying, "Lord, behold, he whom thou lovest is sick". John 11:3.

1. Bodily and spiritual presence are not the same. The presence of which Martha and Mary spoke to their Lord was His bodily presence. Jesus was spiritually present in the home when Lazarus died. The sickness and death of Lazarus was for the glory of God, and the performance of this miracle caused many Jews to believe on Christ as their Messiah. We can not have His bodily presence with us now for He is at the right hand of His Father, sitting on His Father's throne. He is, however, present spiritually with us now. The consciousness of His spiritual presence helps us at every footstep in life. His spiritual presence lights our way, and we are kept from mistakes and wrong-doing. Coldness of heart, lukewarmness of feeling and devotion to

our Lord, bluntness of spiritual vision, and other evils come to us when we are not conscious of His spiritual presence. We, often, go wrong, fall into error, make mistakes, blunder and sin when we are not conscious of His helpful, wonderful, spiritual presence. His presence makes a wonderful difference in our lives. When we realize His presence gloom, trouble and sorrow flee away. Life then is worth living. Life is not worth living without the conscious spiritual presence of Christ.

2. God has promised to be our guide. The Psalmist said: "For this God is our God for ever and ever: He will be our guide even unto death." *Psa. 48:14.* "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." *Psa. 73: 24.* "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." *Psa. 32: 8.*

If we will permit Him to do so God will guide us in all the walks of life. He is interested in every footstep we make; He is willing to guide us in business, political, social, and religious life. He will never forsake us, nor leave us alone. His counsels and directions are always ready for us. When we need Him most He is nearest to us. He will, gladly, make known His will concerning us if we ask Him in earnest, faithful prayer.

If we undertake to go alone, without Him, taking our affairs into our own hands, we shall find out our mistake to our deep sorrow. All Christians know this by many sad experiences.

3. In this life we shall never be able to stand, to go, to live alone. We shall need the presence, the guidance, the help of Jesus Christ, who knows all things, and how to help us. He knows our surroundings, our temptations, our struggles, our failures, and how to bring us out "more than conquerors through Him that loved us." *Rom. 8:37.* We shall need Him every day—the kind, tender hearted, loving Jesus. As we go along through life with Him, His help, His light, and His love shall grow brighter, and sweeter every day.

II. Trouble sometimes comes when Jesus Christ is spiritually present with us.

We do not know how weak we are, neither do we know how strong we are, until we are tried. We are tempted and tried every day—never a day but there is some struggle, some hardship, some severe and difficult problem to be solved in our lives.

1. It may be as a trial of our faith. Read of Job's severe trials in Job 1: 1-22, and 2: 1-10. In all Job's trials he did not fail. He trusted God to the end of his life. As he was tried his confidence and faith in God grew brighter and more expressive, and it greatly surprised those about him. His wife advised him to curse God, and die. Job was unswerving as the trial of his faith grew intensely severe, and honored God to the end.

The Apostle Peter in the beginning of his Apostleship was bold, impulsive, and out-spoken. In his mind no question among the Apostles had been thoroughly discussed until he had said something about it. From the beginning Peter was a very useful man. Satan made a mark of him. One day Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 31, 32. Peter's physical courage, shamefully, failed, but his faith did not fail. Christ had prayed for him that his faith should not fail. Abraham's faith was severely tried when God told him to offer up his son Isaac as a burnt offering, but his faith stood the test. Gen. 22: 10-12.

2. It comes, then, for the glory of God. The sickness and death of Lazarus was for the glory of God. "Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." John 11: 14, 15. Jesus called Lazarus back from the dead. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." John 11: 45. Job's afflictions redounded to the glory of God. Joseph's troubles resulted in saving his father, his brothers and their families from starvation, and led them into a rich and bountiful country.

3. It may augment our usefulness. Silver and gold are rubbed to brighten them. Paul said to Timothy, "Thou therefore en-

dure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. In speaking of our fellowship with Christ, Paul said, "If we suffer, we shall also reign with him." 2 Tim. 2: 12. The martyr's crown is obtained by dying for Christ, who Himself went from the most shameful and excruciating suffering to the greatest glory possible to reach. The more we suffer for Christ the more we love Him, and the better we learn to serve Him, and to glorify our Father who is in heaven.

III. Jesus Came Back Home, and Joy Came with Him.

Wherever Jesus Christ manifests Himself there is happiness, joy, and glory. Whenever He comes into any home, life, or heart, there is peace, joy, and glory. Darkness and doubt will depart, and light and assurance will take their place.

They sent for Jesus to come to them. Jesus Christ is always ready to come to us when we are in trouble. He waits, anxiously, to help us. However, He will not intrude upon us. We must invite Him to come, or He will not come to us. If we invite Him to come He will not fail us. If we ask Him to help us in time of trouble He will bear our troubles for us. He will relieve our aching hearts, and bind up our wounded spirits. We must know, however, that we must call upon Him, pray to Him, and He will hear, and answer our prayers. The sisters of Lazarus sent for Jesus and He speedily came to them. So will He come to us.

When Jesus came Martha went out to meet Him, and she told Him her trouble. Mary went out to meet Him, and she fell down at His feet, and told Him her trouble, saying, "Lord, if thou hadst been here, my brother had not died." Her earnest words touched the heart of her Lord, and he relieved her of her trouble. Their joy was inexpressible. It is our privilege to take all our troubles to Jesus. No trouble is too small, or too great for Him to bear for us. John the Baptist's disciples told Jesus of their trouble. Matt. 14:15. A father told Jesus about the afflictions of his son. Matt. 17: 14-18. Jesus said to His Apostles, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 13, 14. What a wonderful Saviour we have in Jesus Christ our Lord!

Prayer Meeting Service

By A. William Lewis, B.A., B.D., Hay Springs, Nebraska.

August is named after Augustus Caesar, but it was the sixth month in the Julian Calendar. In any case it is an August month, with Nature at her level best. It suggests the fullness of God's grace, and the maximum of our responsibility. Often religious work is at its lowest. Man too often succumbs to heat and backslides in his highest realm.

The Passover

Luke 22 : 7-20

The Passover has a twofold interest, historically and ecclesiastically. We are to consider the bud and blossom of the world's greatest development, the evolution of a great idea from Moses to Christ.

Study Exodus 12, after the Israelites had been 430 years in Egypt. Nisan or Abib became the first month of their year. It was the greatest of the Jewish Feasts. Study Luke 22 for the preparation by the disciples of the last Passover. It was fulfilled in Christ, and it became to the Christian the Lord's Supper, by His transforming touch and divine infilling.

John the Baptist said, "Behold the Lamb of God," the Lamb of the Passover. Jesus authorized only one memorial of His life, and that was of His Death. Yet some Christians depreciate its value. Its essential import is threefold:—the climax of the heroic life, which persevered in the fight in face of hardship and death; the substitution of the innocent for the guilty, which is the legal phase; and the expression of God's love. Each of these demands a whole sermon, a book. The last is God's greatest and final appeal.

Over against God's love is set in bold relief the utter depravity of Humanity, which scorned justice and reason and humane decency. We even now hear of mob riot. Even Christian civilization has but a thin crust, as of a restless volcano. In which do you put your trust? Some that ought to know better praise humanity and slight God's grace in Christ. Let us ask ourselves, which spirit are we fostering to the limit?

God overrules the worst that man or evil can do, so as to bring to pass His benevolent purposes. This is our hope for the future in society and in government and in international affairs. Partaking of the Lord's Supper we express our prefer-

ence. His death is of the past; but His promised Feast of perfect satisfaction is of the future.

The Upper Room

Acts 1 : 1-14, 2 : 1-4

The Upper Room was the point of contact between earth and Heaven. Such is to-day the House of Prayer. Study the history of "the Large Upper Room furnished," Luke 22 : 12. Picture the last Passover, with John 13 to 17. This was perhaps the house of Mark, Acts 12 : 13, the head quarters of the Church till 66 A. D. After the Resurrection all instinctively met in the Upper Room; and it was there that Christ appeared on two successive Lord's Days; and it was there that the Holy Spirit was given on Pentecost. *What a Room!*

The "coenaculum" is shown today in the south west corner of Jerusalem; but this is hypothetical. Think of the actual Upper Room. What memories, what associations, what an atmosphere, what a spiritual influence! We must have the spirit at least in order to feel and achieve the best.

The conditions are recorded. The implicit obedience to Christ, without questioning is the first essential. The second is "All with one accord," no Judas, no doubter, no careless; but all of "like mind," the "same mind." Love, faith, expectancy thrilled all. "They continued steadfastly in prayer," looking to God, desiring HIM, rather than His gifts. This was not a spasm of intermittent fever, that we sometimes see at revival meetings. When the atmosphere is right, the wind breathes and the rain falls; and so in the spirit realm, when the conditions are right, God breathes His grace. Pentecost was only the small beginning of what is being done today. The purpose of the endowment is, "*Ye shall be my witnesses.*"

The River of Life

Ezekiel 47 : 1-12

This is like John's vision in Patmos; but we are more interested in Ezekiel's because it is the river of life on *Earth*. I am not curious about the geography of heaven, or its landscape gardening. Ezekiel's vision came when it was dark and threatening; and it revealed the glory of the future, by God's grace.

The vision was true to the natural environment. It is said that the Kidron is one of the few living streams today in Palestine, apart from the Jordan. Part way to the Dead Sea is a Monastery, which is now a convenient hostelry. The Temple faced the east. The waters flowed eastward and southward through desolation, giving fertility and abounding fish-life. This is symbolic of the fact that life comes to the soul and to the earth from God through His ordinances.

The increase was above nature, receiving no earthly tributaries. So Christianity has increased in width down the centuries, to 5 millions, 50, 100, and 400. By the end of this century it may be 1,000. This increase has come in spite of the death roll and untoward disasters. As the river increased also in depth, so Christianity, especially the last few years, has increased in intensity. It took it eighteen centuries to abolish human slavery. But the last hundred years have seen the spirit of Christ entering into a hundred phases of complex modern life. Gambling is outlawed, and trade in liquors or drugs that are detrimental to mankind. Child labor is prohibited and education is compulsory. The breakers of law are punished; but even in the punishment there is charity. The laws are not perfectly obeyed; but it is just as true of the Ten Commandments. However, Public Sentiment is rising faster and faster.

As there is diversity of organizations in society and business; so there ought to be among the religious and spiritual workers. It is proper to have party politics; and the harm is from the abuse of the privilege. The abuse of Church divisions is fast being chloroformed. There is co-operation and emulation in how best to work and best agree.

The source is God, and the destination is needy humanity.

The Gospel Functions by Touch

Luke 13 : 1-21

Redemption is getting man into touch with God. Adam's sin and punishment was separation, alienation. The mission of Christ was to win man back to God and bind him to God by divine love. That is religion. Through Jesus the Gospel functioned, because Jesus was human. The woman touched the hem of His garment. H. G. Wells has written many beautiful things. Listen to one:—"It is as if one was touched at every point by a being akin to oneself, sympathetic, beyond measure wiser, steadfast and pure in aim. * * * Thereafter one goes about the world like one who was lonely and has found a lover."

The Gospel has expressed itself in creeds, in music, in art, in service. What finds everyone is its incarnation in human life. It "functions through folks." 680 Chinese wrote to a man of New England who had been sending them the Gospel by missionaries, "You, sir, have God's heart."

Some good Church people expect too much of their Pastor. It is the people in the pews that must function. "Go to it." The Christians of to-day have mostly come from Christian homes, or by way of Christian friends and teachers. Society can be reformed only by the human touch, supplementing good laws. The nations are learning through statesmen. Our President says he ever turns to the Most High for guidance. "No nation can prosper, or even survive if it forgets God." He appeals to the Church now in peace to do as it did in wartime.

All Christians are stewards of these mysteries, and trustees of the redemptive power of God to redeemable people. Let us consecrate. The young people of to-day ought to be overwhelmed with the opportunity of making the Gospel function in every department of human life and activity. "To be the best that I can be, O Lord of my life, I come."

* * *

"There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."—*Voltaire*.

The word September means the seventh month and seven is a sacred number in Scriptures, implying perfection. This is certainly the rallying month for the Church in the northern hemisphere. "All at it."

Jesus, King and Lord

Luke 19 : 28-40

Vox populi was vox Dei, when Jesus was popular. "The whole multitude of the disciples began to rejoice and praise God, saying, Blessed is the *King that cometh* in the name of the *Lord*". This is the slogan of the Christian Church. This bright picture is brought into high relief by the black hatred, and Cain spirit of the leaders of the Jews. The children in the Temple added to the lustre of the ovation.

This display was contrary to the studied habit of Jesus. Once the multitude had wanted to make Him King; but it was an earthly kingship, temporal. He avoided popular enthusiasm, because His mission was spiritual. In this case, it was a last call to the Chosen People. It was an expression of what He was and could do. It would be an encouragement for His disciples, when it was dark. He allowed Himself to be proclaimed *King and Lord*.

Easter heralded the nature of His Kingship and Lordship. He is *Lord of Life*, and the *spiritual king eternal*. The death of the mortal body was only the eclipse of the sun from the viewpoint of earth. This truth is the only explanation of Jesus Christ and of His Church. His power over men and the permeating and vitalizing influence of Christianity. It renews the physical, mental and spiritual man in any age and of any color.

The disciples to the last expected a personal reign on earth, like that of the Caesar at Rome. The Jews were tribal and materialistic. They will have no king and no kingdom until they accept Jesus as their Christ. Jesus is King for the good of His subjects. He is enthroned in the hearts of His people. His supreme purpose is to make us like Himself. His is the kingship of Democracy, the autocracy of service. "O Jesus, King most wonderful, Thou conqueror renowned, Thou sweetness most ineffable, in Whom all joys are found, when once Thou visitest the heart, then Truth begins to shine, then earthly vanities depart, then kindles Love Divine."

Christ Abolished Death

2 Tim. 1 : 1-14

Basil King has written articles on "The Abolishing of Death." Conan Doyle and a myriad of other spiritualists, more or less scientific, claim to have received direct intelligence from departed spirits that the death of the body only sets free the immortal life. This is nothing new. We have a surer word of testimony from Jesus Christ and from those that lived with Him. Paul sums it all up in these words, "Christ Jesus, Who abolished death and brought life and immortality to light in the Gospel."

What we call death is only the sleep of the body, as constantly signified by the word "*Cemetery*." Jesus said of Lazarus, "He sleeps." The "first Americans" talked of the "Happy Hunting Grounds." Before them the Greeks spoke of "Elysian Fields." Jesus spoke of "Paradise." Every language is taxed to its utmost to try to express the beauty and joy and blessedness of life after death. "There shall be no sorrow nor crying nor death." (Rev. 21 : 4). No feebleness nor sickness, but eternal youth! No night, no darkness, but the light of God Himself! (Rev. 22 : 5). "The tabernacle of God is with men; and they shall see His face." (Rev. 22 : 4). And Jesus, "In my Father's House are many resting places. Where I am there ye shall be also." (John 14).

"Death is swallowed up in *victory*." It is not defeat; but we in the trenches shall go over the top with neither wound nor fear. It is not failure but success, except to those that have lived for the things that are material. "What is mortal is swallowed up of *Life*." Life here has few correspondences, like living down in a coal mine. Read Elisha's prayer at Dothan. (2 Kings 6 : 17). All go to *their own place*. (Rev. 22 : 11). The death of the body cannot change the nature of the soul. The cocoon is opened, and we enter the imago state.

* * *

"The true naturalist sees the finger of God in every step."—Boyle.

"Like a Weaver"

Isaiah 38 : 1-20

Hezekiah thought upon his experience and he sang a great truth. "I have rolled up like a weaver my life; He will cut me off from the loom." Life is described by many figures; but surely this is enlightenment. We are weavers. Life is the web. Death is taking life out of the loom of opportunity. They weave tapestry from the lower side, as we live our life; and at last the fabric is spread out for us and the myriads to see the pattern and the workmanship. Our outward life in the flesh is a garment; but character is the web, the immortal personality, determined in this world.

It is true in the physical department, that we are largely the weavers of our bodily life. Our features and size may be born; but the bodily life is hand-made. Think of our health, but especially of our work and energy and skill. It is true yet more in the mental phase of life. How much depends upon our choice! We determine our education and culture, our thought and our aims. It is still truer of our moral and spiritual character. No one is born wicked, tho' some are weaker than others, in spots. We are absolutely weavers of our immortal life. No one can compel us to do wrong or keep us from doing right. No one can force us to worship mammon or keep us from following Jesus Christ. This is man's tremendous responsibility.

The warp is our heritage, our capital, our talents; and even this is changeable to a degree. The woof is all ours; and we may put into the warp good material, not shoddy. "Fine linen is the righteousness of the saints." Good deeds, honor and kindness! The spirit is more than the acts. It gives the essential nature to deeds. It does not matter of what material the shuttle is made or the bobbin; but the vital thing is the thread on the bobbin.

We get the pattern in the life and words of Jesus Christ; and the C. E. Pledge gives the royal road to Christlikeness, the secret of making a Christlike character while performing ordinary duties. God will cut off the life from the loom. Leave that to Him, without fear, without doubt.

The One Thing Needful

Luke 10 : 38-42

This is an active age. Men talk of service, and are silent about the spirit and the motive of the action. In the 15th century religious people talked more of worship and devotion to Christ, as seen in "The Imitation of Christ," by Thomas A. Kempis. Now the pendulum has swung to the other extreme, the extreme of religion in the days of Jesus on earth.

Martha and Mary have their champions. Both were good, and possibly even Mary erred. However, Jesus rebuked only Martha. Martha overdid the fussy material side of hospitality. This spoiled the visit of Jesus, and irritated the nerves of the hostess. How many men even today overdo the material side of life. It is emphatically necessary; but the emphasis ought always to be put on the higher elements of humanity.

We have need for meditation, as we have need for time to digest our food. Sunday is given us that we may have a larger opportunity for the spirit of man, which links us with God. How many men during the week are forced to labor like beasts! The one thing needful is the SPIRITUAL. The larger the material things loom, the greater the necessity for special time for the spiritual interests. "Take time to be holy." If the Church Work is to be a success this season, then we must take time and thought to get charged anew with the Spirit of God. Nothing else can rally the forces. The one thing needful is to be "filled with the Spirit," baptized in consecration. Mary sat at the feet of Jesus, and Mary was wise.

Fruit trees must be nourished. We must "abide in the vine," by fellowship with God in Jesus Christ. Fruit trees must be pruned; and so we need to regulate our life, or we shall need pruning. Martha must cut out some of her non-essential fussiness, over-scrupulousness. Consciousness of the divine presence imparts the essential spirit of noble character. This soul fellowship determines our immortality. For the present it calms and restores the vitality. It kills frivolity and fashion worship. This one thing will never be taken from us. So many of our wants are only garnishings; but our need is the spirit of Christ, which is *Life*.

Flashlights

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

PRESENT DAY PREACHING

Those who preach their doubts about the virgin birth generally need the new birth; those who see only the human side of the Master need a look at the Godward side, that they may cry out, "My Lord and my God."

Science calls ever for facts; so does the soul; we must know! We must feel! We must see Him Who is invisible. The agnostic is the blind leading the blind over the abyss. When you have seen the face of God in Christ, your whole presence will become electric with power; men will be convinced that you are speaking the truth as it is in Jesus.

It is said that Daniel Webster, while spending the summer in New Hampshire, attended service every Sabbath in the little country church. His niece asked him why he went there when he paid little attention to far abler sermons in Washington. He replied, "In Washington, they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth and has been helping him." The minister who preaches Christ crucified on the cross of Calvary, dying for a lost world, is helping to draw all men unto Him.

SOUL WINDOWS

The face, the mirror of the soul, reveals the inner personality—windows through which we gaze upon each other, beholding character in the reprint of the countenance. The glow of a smile sometimes rests upon the face like the light of stars, but it is only a reflection of the beauty within that will shine on forever. We read in the open book of the face unfathomable, love in the eye, grace in the portals of the lips, joy or sorrow in tears, blushing delight in the cheek, melody in the voice, a real manifestation of the being we love.

No canvas or marble can fully supply the place of the living face. Artists have taxed their genius to reproduce the face of the Son of God, but they cannot paint the majesty of His look when He said, "Let

there be light!", or the infinite tenderness of His love when He whispered, "Come unto Me and I will give you rest!"

Nature vies with art in her gallery of the beautiful representations of His matchless being in stars and suns, in sea and mountain, in sunsets and storms, in fields and forests; all together art but a composite photograph of His wisdom, power and majesty. How much more we would have known if we could have gazed upon His face and listened to His voice when He said, "I am the light of the world, the water of life; I am the vine, ye are the branches." Consider the birds and the lilies, how the Father cares for them. He spake and looked as no other man ever did.

The divine Book has hardly a page without some new view of His many-sided nature, where we may behold with the eye of faith the glory of God in the face of Jesus Christ, and be transformed into the same image, as the light of the Holy Spirit etches His likeness upon the heart. Browning tells us in his description of how David sang the evil spirit away from Saul, of the face of Christ seen in prophecy:

"Oh, Saul, it shall be
A face like my face, that receives me.
A man like me, that shalt love and be loved by
forever.
A hand like thy hand,
Shall throw open the gates of new life to thee.
See the Christ stand!"

After two thousand years of Christ's shining, we see His face clearer than in the dim light of David's day, but the Psalmist could exclaim, "When Thou saidst, Seek ye My face, My heart said unto Thee, Thy face, Lord will I seek." How our souls often long for the faces we love. Jesus' face helps supply the place of faces at the Front, on the Marne, and of those gone over the last river.

"Whose angel faces smile
Which we have loved long since and lost awhile."

We know not fully what we shall be, but we do know we shall see His face, the King in His beauty; be like Him and dwell in the bosom of His love forever, in safety and blessedness.

THE POWER OF WORDS

James Russell Lowell once said:

"Thousands of years ago a leaf fell on the soft clay, and seemed to be lost. But last summer a geologist in his ramblings broke off a piece of rock with his hammer, and there lay the leaf, with every line and every vein and all the delicate tracery preserved in the stone through these centuries."

So language perpetuates the thoughts of men, the deeds of history and biography, the beauty of poetry, the glory of literature and learning and the will of the heavenly Father to His children. Are not words the richest treasure of the human mind, next to thought and feeling? Education without language to express the achievements of the soul would become wholly for self rather than for the brotherhood of mankind. What if all the revelations in nature, all the inventions of genius had been locked up in the individual soul of the discoverer, how useless would have been the vast acquirements of knowledge. The power to impart in words facts discovered has made possible the progress of civilization, the onward march of the kingdom of truth and righteousness.

Paul and Bunyan in prison coined words that will never die. The man who writes or speaks passes away, but his words live on forever. We believe that in another life, words will return to the author like ships laden with argosies of treasure. If by our words we shall be judged, should we not carefully weigh every word we speak, about our country, our leading men, our church, our institutions, our enemies and the Book of God. One wrong speech may influence a whole people far more than an intemperate action. The wings of the press fly everywhere with the words written or spoken. Let us therefore be slow to speak until we are certain that we have the truth. Evil speaking wounds, poisons and finally destroys the reputation, the friendship and fellowship of your brothers. Right words form a golden band, binding the universe of souls together, and all to the throne of the Eternal.

Let us pray the prayer, "Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord my rock and my Redeemer!"

THE LOVER AND THE LOVED

Who can fathom the depths of infinite love or describe the romance of the soul with Christ? The Bible gives comparisons of this ineffable union of the soul of man with Christ and the Father God, saying "Like as a father loveth his children"; "as one whom his mother comforteth"; "how much more will your heavenly Father love and comfort you." Like as a bridegroom rejoiceth over his bride so will thy God rejoice over thee." "Call me Ishi (that is, husband), and I will betroth thee unto Me forever." Human attachments are only little circles compared with the wide circumference of Almighty love.

To have Christ the unchanging friend for your lover, to be knit together in seamless union with Him, is bliss beyond words to tell. It is to have the soul made a fit dwelling place for the King, a secret place of the Most High where communions are enjoyed, prayers answered, sorrows soothed, sins cleansed away—a sacred sanctuary of seclusion where the Trinity dwells with mansoul. Can it be that a poor human becomes so exalted? Can we become like Him in love, joy and peace, having our Lord's sympathy for humanity's needs which are wide as the sea, deep as hell and high as heaven?

At the marriage supper of the Lamb, our union will be celebrated and Christ's last prayer answered, "Father, I will that they whom Thou hast given Me, be with Me where I am, that they may behold My glory and be one with us, as Thou, Father, art in Me and I in Thee." Verily we may exclaim, "Whom have I in heaven but thee and there is none on earth I desire beside thee." Behold, a poor, helpless mortal risen from dust to divinity, from rags to robes, from shadow to sunshine, from alien to citizen, from rebel to royalty for all God's endless years.

"The stars shall live for a million years,
For a million years and a day,
But Christ and I will live and love,
When the stars have passed away."

ONE BY ONE

How many converts Christ acquired from His sermons to the multitudes we do not know, but we do know that some of His grandest triumphs occurred while conversing with a single individual. When He

wanted a man for His historian and biographer. He called Matthew. One little sentence turned the tide in a publican's life. Why did Matthew follow Him so quickly? It may be he saw the quiet authority and majesty in Jesus' face and heard the gentle kindness and sympathy in His voice, as grace was poured from His lips. He was charmed, fascinated, and left his counting desk for the mission of counting mercies, honors and riches for all the ages. He became God's penman and the world's preacher. He made the Sermon on the Mount immortal for all languages, kindreds and tongues. He realized the truth of the words, "Them that honor Me, I will honor."

Jesus sought men rather than masses. He had interviews with outcasts, one by one. He seemed in no hurry, though He had only three years for His ministry. He could wait at the well for the conversion of a woman who would bring all the townspeople to hear Him. The first disciples followed His example. Andrew brought his brother Simon Peter, to Jesus. On the same day, our Lord findeth Philip and Philip findeth Nathaniel, and said, "Come and see Jesus!" Nicodemus followed Nathaniel and listened to a sermon recorded in the third chapter of John's Gospel, that has filled the world with glory.

Just as atoms communicate the forces of nature by touching the atom next to it till the whole is electrified, so soul atoms touch each other till a world of beings are thrilled with Godlike power. Jesus was only One, but O, how He has multiplied His followers!

When our Lord wanted a missionary to the Gentile world, He came personally to Paul, called him, saved him, sent him, and he became the greatest among the apostles. Winning one is the way to win the race of mankind. We win men one at a time for the sake of gold, honor, ambition and power, but how few try to win a single individual for his soul's sake and for the sake of our Lord.

Between now and Easter, if all Christians would resolve, "I will win one for Christ; I will say, 'Behold the Lamb of God, the Master has come and calleth for thee,'" and with many the response would be, "And he arose and followed Him." Millions of hearts are longing after God when we know it not. In the quiet of their minds, they are saying, "Saw ye Him

Whom my soul loveth? Draw me and I will run after Him. Master, tell me where dwellest Thou?" Such only need a gentle word of invitation, of warning, to come and see for themselves the Saviour. His Name is Emanuel, God with us. He is very near. . We need but a step to feel that His banner over us is love.

EMBLEMS OF FORGIVENESS

Are we not to forgive others as we expect to be forgiven? How does God forgive? When you walked, this summer, on the sands of the seashore, you noticed that the next rolling billow washed away all the prints of your footsteps. Is it not so that the blood of Jesus washes away all the stains of sin? Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. Scarlet and crimson are considered ineradicable colors. Blood is the bleacher that makes them white. Christ's sacrifice is the antitoxin for the poison of sin. He is the Lord, your Healer, that you may be made blameless, without spot or wrinkle.

God forgives forever. He sinks our sins, like a millstone, in the bottom of the sea. The ocean of His love flows over them in eternal oblivion. He will never make mention of them again, for they are separated as far as the East is from the West—an infinite distance. They are hidden in the land of annihilation.

Can we forgive men their trespasses as God forgives us? Can we be like Him? Christ is made sin for us; by His stripes we are healed, therefore, God, the Father, can tear the black page from the Book of Life, blotting out our sins as a thick cloud. He turns His back upon our past, taking the forgiven soul into His arms of tenderness as a mother would a crying child.

Forgiveness, it is said, is the odor which flowers yield when trampled upon. The poet truly says:

"The sandal tree perfumes, when riven,
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive and bless his foe!"

Should we not, like our Lord, pray for those who spitefully use us, loving our enemies and blessing them that curse us, as Christ did on Calvary? Behold your Saviour, beaten with rods, crowned with thorns, mangled with nails, what is His

cry? "Father, forgive them!" His blood flowed for pardon, He rises from the tomb to forgive, He ascends to heaven, to be the pleading Intercessor for guilty souls.

What kind of a world would earth become without forgiveness? Adam fell; Abraham lied; David sinned; Peter denied; Paul murdered; all the disciples forsook Jesus and fled. What if there were no mercy enduring forever, no hope, big with immortality, no peace, like a gentle river? Could God be just and continue the creation of man through all the centuries, with no possibility of restoration and pardon? Such a condition is unthinkable. The Cross is the golden glory of the world's hope; the Christ is the infinite Forgiver and Saviour; through Him, man is redeemed and enters a more glorious Eden, the very Paradise of God.

REFLECTING CHRIST

Paul has written beautifully about the Christian reflecting in a mirror the glory of the Lord to all with whom he comes in contact, and being himself changed from glory to glory in his life of illumination. The continued development of likeness to Christ comes by transmitting the glory to others.

Savonarola's holy devotion to his Lord transformed the city of Florence and illuminated the Roman empire. From the Pope to the people he made millions tremble. It is said that Michael Angelo became so deeply moved by his ministry that he saw in brighter gleam the glory of God in the spiritual splendor of the face of Savonarola. This gave him a new inspiration in the wonderful productions of his brush and chisel. His paintings and sculpture after this vision were vastly more Biblical, spiritual and illustrative of the realm immortal.

As Israel saw Moses' shining face, so he saw the face of the martyr of Florence illumined with a light that never was on land or sea.

Many people who refuse to read the written word of God are willing to behold Christ's followers as living Bibles, the incarnation of truth reflecting Christ's image as He reflected the divine Fatherhood.

"Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath His shadow. This shall then be your reward,

That whene'er you leave the silence of that happy meeting place,
You will surely bear the image of the Master in your face."

On a certain mirror in a window, an advertisement was laid in brass letters. When the letters were removed and the mirror cleaned, it was found that the forms of the letters remained—the sun had struck them through the glass, never to be erased. May not the soul shining for Jesus, advertising His glorious Gospel, become one with Him Whom it seeks to glorify? Does not every Sabbath of worship, every evening of song, every hour of prayer, every service for men, imprint deeper His image upon the character, making more brilliant the illumination of His person to men, and making up more and more like Him in the gentleness, kindness and holiness of His person?

THE WONDERFUL BOOK

The Bible is the universal Book of the wide world. In more than one hundred languages heathen countries are reading its pages and a hundred thousand missionaries are expounding its truths. When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man eagerly watched the missionary, and one day he said, "Does it speak?" "Yes," said Paton. "It can talk now in your own language." "Oh, let it speak to me—let me hear it speak."

Paton then read a few lines, when the old man cried, "It does speak—O, give it to me." Grasping the book, he turned it round and round. Then, pressing it to his heart, he shouted, "O, make it speak to me again." Is not this the greatest work of the missionary, making the Bible speak to men?

Nearly two thousand years ago, a poor, homeless carpenter of Nazareth, said to eleven other poor men, "Go ye into all the world and preach the Gospel to every creature." They had no financial support, no missionary society to sustain them, no nation to protect them, no fleets or army. They went out alone, singing and preaching the Gospel's good news. How wonderfully the world has responded to their appeal.

It is said that more than five hundred thousand sermons are preached every Sun-

day from texts taken from the Holy Scriptures. Any but a Divine Book would have been worn out ages ago, but the more the Bible is used, the better it is liked. Doubt is the dynamite employed to blow up God's Word, but the impregnable Rock remains. Still, "Thy Word is Truth." The open Bible is the bulwark of Protestantism, the power of missions.

An old Bible Christian man who was doubled up by sciatica and often beaten by his drunken son-in-law, was overheard to pray this prayer,—“Sometimes, O Lord, when I go to bed, I cannot sleep from the pain of my rheumatism and the brutality of some in our home, and then I begin to sing the hymns of my boyhood and to repeat some of the precious words in the Holy Bible. Then I forget all about my pain, my loneliness and sorrow; I am in heaven. I can see Thee on Thy throne and hear the songs of the angels.”

“How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.”

THE GREAT SECRET—“The secret of the Lord is with them that fear Him.” Ps. 25: 14.

Is it not blessed to discover the secret key which unlocks the mystery of the God-head? Without this, one lives in slavish fears of the Divine Being, or doubts and denies him altogether. The key to God's heart is the filial fear of love. He that loveth him knoweth him. We love him because he first loved us. Love begets love. We trust where we cannot trace. The searching power of the understanding cannot find out God except in parts of his ways. The labyrinths of science are the outer court, while the holy of holies lies within. The secrets of nature yield to study, exploration and discovery, but the secrets of the heart of the infinite Father are only felt and known while reclining upon his bosom. There God is unveiled, transfigured and revealed to the embrace of faith.

While the stars declare the glory of his hands, and beauty the magic of his artistic skill, his inner spiritual being reveals the source of all the outer streams of his marvelous magnificence. To know God is to know all in the ages coming.

As Paul wrote to his converts, I have you in my heart,” so God says to us, “Thou

art mine; I have called thee by thy name.” His power defends us, his love fills us, his peace quiets us. God will reveal the great secret, “Christ in you the hope of glory,” to all who are willing to dwell in the secret place of the Most High and abide under the overshadowing presence of the Almighty.

THE BEAUTY OF KINDNESS

Kindness is the overflowing of self upon others. It is the carpet on the floor which deadens the sound of shuffling feet and adds warmth to silence. “Kindness” is a composite word, meaning generosity, gentility, genuineness. It is a friendly ray of sunshine to another soul. It helps the blind man across the street. It cares for the little child in danger. It oils the grating doors of a squeaking world. It turns funereal faces into the brightness of beauty. It changes the countenance of winter into spring, of clouds into sunshine.

Abraham Lincoln gave many examples in his life of loving kindness. One was when he stopped his horse by the roadside, in order to put lost little birds back in their nest; and another when he restored condemned soldiers to the longing arms of loved ones. General Grant showed the same spirit when he said to General Lee at Appomattox, “Let your soldiers keep their horses; they will need them for the spring plowing.” Such brotherly kindness helped to put these heroes in the Hall of Fame.

God's Word says of the kindhearted: “Thy spirit is sweet above honey, and pleasant words are as honeycomb, sweet to the soul.” Faber remarks, “Kindnesses are the grasses of the spiritual field whereon the sheep of Christ feed quietly beneath the Shepherd's eye.”

LASTING INVESTMENTS

“But he shall receive a hundred fold now in this time, with persecutions, and in the world to come, eternal life” (Mark 10: 30). Can you find any better paying investment than Christ offers? To double your money in any commercial investment is considered the great achievement, but to double it a hundred times, to get ten thousand per cent, is a spiritual speculation that ought to attract everybody, and it is not a specu-

lation, but a certainty, for there is no risk to run. The Banker guarantees the percentage, indorses drafts on heaven's banking house, where payment has never been refused. These dividends last through eternal life. There is no war-risk in such investments.

How can you hold back your little gift for Christ when He goes your security to the amount of His infinite riches? It is not making any sacrifice really, to surrender all for His sake, for it is becoming a partner to His throne.

Remember the little clause in the deed of inheritance, "with persecutions." But the greater the trials the greater the percentage. After all, it is not for personal gain, but for love of Christ that we come to Him. We give our all and He gives His all, not as a bargain, but as everlasting lovers in the friendship of eternity.

THE POWER OF WORDS

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If by our words we shall be judged, should we not carefully weigh every word we speak about our country, our leading men, our church, our institutions, our enemies and the Book of God? One wrong speech may influence a whole people far more than an intemperate action. The wings of the press fly everywhere with the words written or spoken. Let us therefore be slow to speak until we are certain that we have the truth.

"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight."

"LET NO MAN TROUBLE ME"

Paul meant, let no man question my faithfulness to Christ, for I bear in my body the marks of loyalty to my Master. I bear in my soul the persecutions of pagans and Judaizers. Let enemies say what they will, I carry the evidences of my devotion to duty. No man can trouble me to harm me; I have suffered the loss of all things that I may win Christ, and I know He will keep that which I have committed to His care. I am willing to compare the marks of my devotion with those of any of my critics. "For me to live is Christ." Who are these troublers living for?

A story is told of a blind old man who went with his daughter Jennie to the cyclorama of the Battle of Gettysburg. As she was explaining the different scenes, the blind soldier exclaimed, "Is there a group of trees there?" "Yes." "Are regiments marching up the hill? Is there a regiment of cavalry dashing down upon them?" "Yes," said the daughter. "Is there a shell bursting right over them?" "Yes." "Well, Jennie, that is the last thing I ever saw on earth." Then he lifted his sightless eyeballs upward and said, "Oh, God, when I see my country united, happy and prosperous, I thank Thee that I was chosen to be one to help to bring it to pass."

Let no man trouble a faithful soldier who stood in the thickest of the fight in defense of his country, his home, and his God. Let no man trouble a President of the nation who is giving all his powers to guide the ship of state.

It is blessed to know that no man can trouble the final victors, who have fought the good fight and are glorified together with Christ in His everlasting kingdom.

"SON, REMEMBER"

Memory is the library of the mind where thoughts are stored; the phonograph of the soul, where voices are echoed; the photographer of the heart, where visions, loves, aspirations, friendships and friends are portrayed, to adorn forever the gallery of manhood.

Memory neglected, corrupted, degraded, paints pictures of passions, revelry, debauchery and voluptuousness, fit only to be seen on the streets of hell. Memory is the monitor of man, as well as the recorder and register of actions and histories. "Son, remember," will one day reverberate in the halls of memory with the terrible power of an abused, but awakened conscience.

The Saviour of mankind understood the power of memory when He said at the last supper, "This do ye in remembrance of Me." Remember Me, not only at Calvary, Gethsemane or the resurrection, but remember all My life from Bethlehem to Olivet—remember the miracles, the parables, the sermons, the temptations and the transfiguration. Remember My words, My works, My life, My love—remember Me. I will never forget you. "Lo, I am with you always." I am preparing mansions for you; I am keeping your friends who have departed and are awaiting your coming in those heavenly mansions. What if I should forget you but for one moment? O, the darkness, O, the horror of such a separation!

Memory, therefore, is one of God's richest gifts to man, but, under the influence of the human will, it has power to decide whether angels or demons shall fill the walls of the mind and form companionships for the soul.

Will it be any avail in that day to give as an excuse, the words "I forgot"—I forgot to act at the right time; I forgot to be true, faithful and devoted to my eternal Friend?

NO ONE INSIGNIFICANT

Tertius, Paul's amanuensis, linked his name with the Epistle to the Romans forever. While he was waiting a moment for Paul to complete the last few sentences, he wrote, "I, Tertius, who write this epistle, salute you in the Lord." The great apostle at times was unable to use the pen, owing to his chains, imprisonment and perhaps

his poor eyesight. But for Tertius, therefore, the world might have been without the greatest epistle in the New Testament.

Our heavenly Father makes no distinction between great geniuses and the common people. All are children of one great family. He who is faithful in little is also faithful in much. The feet and hands of the body are as essential as the eye, the ear and the brain to success in the work of life. Hath not God chosen the weak things of the world to confound the mighty? The influence of the boy with five barley cakes fed five thousand and transmitted his personality into all history. The widow's two mites inspires benevolence today. The man with the water pitcher led the disciples to the house with the upper room where the memorable last supper was instituted.

How little these insignificant persons realized the mighty achievements their little deeds inaugurated. With Paul, all his fellow laborers "were beloved in the Lord," even to Onesimus, the runaway slave and robber, whom he had lifted up out of the slums of Rome. Nearly all the last chapter of Romans consists of names of faithful fellow workers, who have never been heard from since, but these names are not blotted out. We shall meet and salute them as our brothers in the family of the redeemed, where the great book called the Lamb's Book of Life will be opened, containing nothing but names. How many are singing today, "Is My Name Written There?" There are no small or great among the innumerable company.

* * *

My life was never destined to be quite happy. It was laid along lines which I could not foresee, almost from earliest childhood. It has left me with nothing to hope for; with nothing definite to seek or strive for. Inherited wealth is a big handicap to happiness. It is as certain death to ambition as cocaine is to mortality. If a man makes money, no matter how much, he finds a certain amount of happiness in its possession, for in the desire to increase his business he has a constant use for it. But the man who inherits it has none of this. The first satisfaction, and the greatest, that of building the foundation of a fortune, is denied him. He must labor, if he does labor, simply to add to an over-sufficiency.—*William K. Vanderbilt.*

The Library Table

The Creed of Evolution and of Historic Christianity

By Harold Paul Sloan, D.D., Bridgeton, New Jersey.



PROF. E. DENNERT reduces the philosophy of Darwin to six propositions, thus:—

1. Evolution began and continues without the aid or intervention of a Creator.
2. In the production of variations there is no definite law; chance reigns supreme.
3. There is no indication of purpose or finality to be detected anywhere in the evolutionary process.
4. The working factor in evolution is Egoism, a war of each against his fellows; this is the predominating principle that manifests itself in nature.
5. In this struggle the strongest, fleetest, most cunning will always prevail, (the Darwinian term 'fittest' has been an innocent source of a great deal of error).
6. Man, whether you regard his body or his mind, is nothing but a highly developed animal.

The manifest significance of such a system of ideas is to explain all the wealth of complex relationships in the universe without admitting a superintending divine intelligence. If evolution is by minute fortuitous variations, ceaseless struggle, and the survival of the "fittest," then God is useful in the process only as water springs are useful to the course of a river. The river goes to the sea by gravity over the lowest possible course, springs have nothing to do with the matter but simply to supply the water. Similarly in Darwinian philosophy, if God comes in at all he comes in only in relation to the fundamental mystery of being. Such a system of belief is consistent with pantheistic philosophy, but it is utterly inconsistent with ethical theism. If God is an infinite, intelligent, holy personality, then fortuitous variation and struggle moving toward an indefinite goal is utterly unworthy of him. The Christian creed and

the creed of Darwin are at the antipodes the one from the other.

This brings us to our first point, namely, that Darwinism is a creed and not science. This must be apparent to any one who has read at all carefully in this field. We recognize immediately the inappropriateness of an average preacher making such a statement upon the basis of his own investigation; in this field he is inevitably more or less a layman. But we are not making this statement as of our own authority. The opinion is current in scientific circles. Professor E. Dennert, already quoted, discriminates between Darwinism and the more general doctrine of descent; Darwinism he repudiates absolutely; the more general doctrine he adopts, but not as a part of science. He affirms positively that it is not science, and probably never will be; that it is only a personally chosen belief. Professor Fleischmann of Erlangen in his lectures before professional students in Germany made this statement: "After long and careful investigation I have come to the conclusion that the doctrine of Descent has not been substantiated. I go even farther and maintain that the discussion of the question does not belong to the field of the exact sciences of zoology and botany." Professor Alfred Fairhurst of Kentucky University makes about the same statement in his volume, "Theistic Evolution." And there are numerous other scientists who are saying the same things, whose names we will add later. But mere authority is rather a dissatisfying basis for opinion, so let us consider briefly some of the facts upon which any opinion for or against Darwinism and, more generally, the doctrine of Descent, must rest. Professor Thomas Hunt Morgan of Columbia University has recently said, according to Professor Price, that the direct evidence furnished by fossil remains is by all odds the strongest evidence

that we have in favor of organic evolution. That is, Professor Morgan appeals to Geology to prove evolution. It is the ascending series of fossils, beginning with low life in the oldest rocks, and ascending to higher life in the later rocks that is the best evidence of organic evolution. But asks Professor Price, how does the geologist fix the age of rocks? He answers: Partly by the location of the rocks in the earth's crust, but chiefly by the kind of fossils they contain. That is to say, the principal reason why a given rock is regarded as being old is because it has fossils of primitive life forms in it. In other words the theory of evolution is assumed as the basis for determining the age of rocks by the geologist, and then the geological conclusions, based upon the assumption of evolution, are used by the zoologist and botanist to prove evolution. In the language of the street this is a case of "you tickle me and I will tickle you."

Another strong foundation of the theory of evolution has been the asserted recapitulation in the embryo of the whole developing history of life. We remember how much was made of this argument in the scientific literature of twenty years ago. Haeckel called it the biogenetic principle. This is what Oskar Hertwig, the well known Berlin anatomist, has to say of it: (The quotation is from his book, "The Cell and the Tissue.") "We must drop the expression: 'repetition of forms of extinct ancestors' and employ instead: repetition of the forms which accord with the laws of organic development and lead from the simple to the complex."

Again, Hertwig says, speaking of this matter, "In order to make our train of thought clear, let us take the egg-cell. Since the development of every organism begins with it, the primitive condition is in no way recapitulated from the time when perhaps only single-celled amoebas existed on our planet. For according to our theory the egg-cell, for instance, of a now extinct mammal is no simple and indifferent, purposeless structure, as it is often represented, (as according to Haeckel's 'biogenetic principle' it would necessarily be); we see in it, in fact, the extraordinarily complex end-product of a very long historic process of development, through which the organic substance has

passed since that hypothetical epoch of single-celled organisms."

He then goes on to show that eggs not only differ from the single celled amoebas but that they differ from one another, and that, therefore, there is by demonstration no complete recapitulation. Hertwig concludes: "Ontogenetic (that is, those stages in the individual development) stages therefore give us only a greatly changed picture of the phylogenetic (i.e., genealogical) stages as they may once have existed in the primitive ages, but do not correspond to them in their actual content." (The quotation is from Professor Dennert's volume pp. 143-145.)

Geology then gives evolution no support; for its classifications of rock were made upon the assumption of evolution. Embryology too must be surrendered, for the progress of forms there does not recapitulate the progress of forms from the amoebas up to man. These two, then, admittedly the main supports of the evolutionary theory, fail.

But, again, not only is evolution left thus an unproved hypothesis, a mere creed; but further examination will easily show that as a creed it is being held not only without convincing facts, but in the face of many facts that are opposed to it. For example, any careful reader knows that there are many authorities who will substantiate the following statements:

1. That fossils reveal no intermediate forms.

2. That highly complex forms often appear early in a given series.

3. That there is a wide break between man and the higher animals. The poorest skulls known are no worse than some modern skulls, and the Cro Magnon man, who stands quite early in the series, had a larger cranial capacity than the modern Parisian by something over a hundred cubic centimeters.

4. That disease germs, which, within the period of recorded history, have passed through innumerable generations, produced in ancient times the same symptoms as now.

5. That cross fertilization results in sterility; a fact which would seem to indicate that species do not melt into each other, as evolution assumes, but that on the contrary that they are forever apart one from the other.

6. That highly developed varieties within a given species can only be maintained by careful breeding; and that, when the guiding hand is withdrawn, varieties do not choose each other but on the contrary breed promiscuously, and quickly lose their specialized characteristics.

7. That many variations, destined according to Darwin's hypothesis to become highly specialized organs, would be for generations of no conceivable value in the struggle for existence, and that, therefore, they could not be developed. Thus such organs as the eye or ear or the electrical organs of certain species of fish, during the period of their rudimentary development, would be of no particle of use.

8. That evolutionary breaks actually appear all along the way, and that in at least two places these breaks are an impassable abyss. The point of the origin of life is such an abyss. The point of the origin of moral personality is another. Until life appeared all evolutionary progress was development downward, that is it was katagenetic. At the point of life, development began to move in the opposite direction, it became anagenetic. Between life's upward movement and inorganic matter's downward movement there is thus a yawning chasm.

The same is true at the point where moral personality appears. The world of conscious reason, moral order, spiritual love, and intuitive infinities is another universe from that of simple physical life.

9. That experimental science knows nothing of a single evolved species.

10. That experimental science knows no fact to substantiate the idea of the inheritance of acquired traits.

This list of facts is not at all exhaustive, it is simply illustrative of a mass of facts against which the creed of evolution must be held. Any careful reader can add many to these which we have suggested.

So strong is the case against the evolutionary creed that numbers of scientists are now frankly admitting it. Here are some interesting books against which men of dogmatic mind may indeed mock, but against which they will find it quite difficult to array facts; and we must insist upon it that in the scientific field it is facts rather than names that settle questions.

Professor E. Dennert, of Halle, has written a powerful little book entitled, "At the Deathbed of Darwinism." The book is a collation of opinions of leading minds in the universities of Europe. In some instances the quotations are from addresses read before university circles. Professor Dennert makes out a tremendous case against Darwinism; and asserts that even the doctrine of descent is unproven. He admits that he personally accepts this undefined idea, but is careful to add that he holds it not as a scientific conclusion, but only as a chosen belief.

Professor George McCready Price, of California, has written two most interesting books dealing with this field. One is, "New Light on the Doctrine of Creation," and the other is "The Fundamentals of Geology." Professor Alfred Fairhurst, who has just passed into the beyond, and who taught in the University of Kentucky, has several works upon this subject. His latest is "Theistic Evolution," it was published in 1919.

Professor Theodore Graebner is not a scientist by profession, but a professor of Theology at Concordia Seminary in St. Louis; he has, however, made a thorough investigation of this subject. If his theological connections are to be counted against him, we must insist that they be counted equally against Mendall, who was a Roman Catholic monk; yet Mendall's evolutionary conclusions are among the most important advance steps taken in this matter in the century. Some other authorities whose scientific verdict in this field is negative will include: Dr. Ethridge of the British Museum, who says, "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by facts." Professor Owen declares that "no instance of the change of one specie into another has ever been recorded by man." Professor Joseph LeConte of the University of California, writes in his book "Religion and Science": "The evidence of Geology today is that species seem to come in suddenly and in full perfection, remain substantially unchanged during the period of their existence, and pass away in full perfection. Other species take their

place apparently by substitution, not by transmutation."

These are a few of the authorities quoted by Professor Graebner; Fairhurst gives many more in his book named above. We will quote a few of his authorities. St. George Mivert of University College, Kensington, says that Darwinism is a "puerile hypothesis." Goette of Strasburg says, "Darwinism has passed into its last stage, that of abandonment. Zoeckler of the University of Greifswald, says, "The claim that the hypothesis of descent is secured scientifically must most decidedly be denied." Wilhelm Wundt characterizes his early espousal of evolution as "the crime" of his youth. Wundt is of Leipsic and stands at the forefront of German psychologists. Lionel S. Beale of King's College, London, rejects the theory, and asserts that "man is man from the earliest period of his existence as a structureless germ." In support of all the naturalistic conjectures concerning man's origin, he says, "there is not at this time a shadow of scientific evidence."

The facts and authorities mentioned would seem to be ample to prove our fundamental contention, namely, Darwinism is not science, and that even the doctrine of Descent is simply a chosen belief. When it is proposed as such it is perfectly legitimate; it makes its fair appeal to the lay intellect, and there is no criticism. Criticism comes in only when evolutionary belief is offered as a scientific certainty. When men, writing books of science, describe whole evolutionary movements as actual occurrences, although there are no supporting data, or when the data are even antagonistic to their belief, then there is serious cause for criticism. Take an example: Professor Hayes in his volume on sociology tells us that man is from some ape form, that he has been on the planet for some hundreds of thousands of years, that in his evolution he has passed many ascending stages among which he describes one in which man had brain power about equal to a two year-old child. And all this is offered to the lay mind as scientific fact, when in truth it is pure imagination, of no more scientific worth than Mother Goose. Professor Fairhurst, in his "Thesitic Evolution" enters his protest against books which dogmatize with respect to matters concerning which real

science is hesitating and uncertain. He mentions pedagogical text books especially as being guilty of this. We would add that it seems to be common among all of the less exact sciences such as pedagogy, anthropology, sociology, and even psychology.

And now to our conclusion. If evolution is a creed, and not science, then the religious thinker has a perfect intellectual right to bring it to the test of his soul: for the supreme test of belief is, does it adjust itself to the deep moral and spiritual intuitions of the soul? Does it satisfy those deep intuitions? The belief that does violence to man's moral and spiritual nature is a poor belief however attractive it may be from the naturalistic point of view; and the belief that does satisfy them is a good belief. And so the final test of evolution, until some actual evidence is developed, will be, not how effective is it as a means of explaining a universe without divine intervention and supernatural direction; but, how effective is it as a foundation for moral life? How does it adjust itself to love, to prayer, to worship? We must insist upon it, that, in the world of belief, the voices of the soul have the right to be heard above all other voices.

As measured by this latter test evolution fails. Evolution tends to reduce the universe to a movement of mechanics. The soul of man needs a universe that is rich in divine personal responsiveness. In an evolutionary universe, a strictly naturalistic universe, we might, perhaps, have a God who loves and whose love is expressed; but we could not have a God who loves and responds to us as persons. We can only have this personally responsive God in a universe in which he is fully transcendent. A phonograph record may speak love and only love, but it would take a prodigious imagination to feel that such an impersonal unchanging record could have the rich personal value of a free responding personality. A thoroughgoing evolutionary philosophy is consistent with materialism or with pantheism, but it antagonizes theism. The great difference between the spiritual value of a painting and of a person is that a person reacts to us, a painting is forever the same. This is the difference between theism and other philosophical systems. Christianity believes in a reacting God. Any thoroughgoing system of evolution is naturalis-

tic, it tends constantly to exclude the supernatural. An evolutionary movement interrupted constantly by miracles and providences would have little philosophical value. The Christian soul needs the responding God. Evolutionary philosophy needs to have him shut up within his world behind mountain ranges of law. It makes him, as it were, a frozen personality who felt, imagined, thought, and willed once, and then no more. The God of evolution is crystallized, he is monotonous. The theism of evolution is pantheism in the making; its advocates are bound either to go on or to retreat.

If anyone likes the system and holds it as his creed we have no objection and no right with any. Even if some Christian should like it and should hold it, there could be no objection so long as he holds it within the limits of the great Christian definitions. But when a Christian holds it at the sacrifice of Christian definitions, or when the scientific writer pretends that his chosen creed is really proven science, the whole situation is vastly altered.

The issue is not one between law on the one hand and disorder on the other. Every Christian believes in law. Every Christian believes that the forces of nature are the outflowings of the divine will. But the evolutionist shuts God up within these outflowings. For him they are unchanging laws, fixed to eternity; whereas the Christian sees God towering above them, free to respond to Elijah's prayer with a flash of lightning that starts from the Throne whence all power ever issues. In Christianity the ultimate unchangeable is not nature but righteousness. Natural law is but a symbol of the eternal holiness of God. Holiness towers above it as the mountains above the plains; and when, for the purposes of holiness, there is need for a burning bush, a virgin birth, or a broken tomb, holy omnipotent Personality wills them as in the beginning God said, "Let there be," and it was. We believe in God's order of nature, in a general way fixed and developing; but more deeply we believe in God and his eternal holiness as above and behind it. We believe that unfolding through the centuries there has been a great redemptive movement. At times it has been natural and at times it has been supernatural. In it stand patriarchs, priests, kings, prophets; men whose hearts and minds had been em-

powered for a divine and wondrous purpose, a purpose not for themselves alone, but for us all. We believe that this movement was brought to a climax in Jesus, the eternal Son of God, who for us men and for our sins was made man by the womb of the Virgin. We believe that the sublime crowning event of all human history has been preserved to us through the apostles of Jesus whom God supernaturally equipped for this very purpose. We believe that the same almighty power still penetrates our universe from rim to centre, and that it is ours to lead us within the once-for-all given truth, and to lift our hearts from the plane of nature to the diviner plane of grace. We believe that even the faintly whispered prayers of men are answered just as of old; sometimes with lightnings; sometimes with soft whispered breathings that come to us like voices of gentle stillness.

We believe all these things, and placing this our creed, the creed of Historic Christianity beside the creed of evolution we affirm that in point of scientific foundation it is at least equal, while in point of moral and spiritual value it is incomparably superior.

* * *

And now the devil has invented a new ruse and is using it as a switch to turn the car of salvation from the track laid by the Lord Jesus to another—any other that can be made available for the shunting. He is using such men as Dr. Lyman Abbott and such publications as *Hastings' Dictionary of the Bible* to make it appear that the idea of a new birth, a birth from above, a heavenly birth, was no new thing when announced to Nicodemus. They say that Nicodemus knew what Jesus meant, in the outset, and asked his question in irony rather than simplicity. (True, he ought to have known, but he did not know.) Of course, we do not expect anything better from Lyman Abbott. He has been industriously doing similar things for many years. How the Judge will treat him at the last day we do not undertake to say, but we want to put our readers on guard against him and all such as he, who are trying to grind the edge off the Sword of the spirit, and to reduce us all to the level of a social religion, of men, and not of God.

Among the Books---Some of Them New and Some Not so New

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

T would seem that evolution is having rather "hard sledding" just at the present. Here comes a fine little book entitled "Evolution—A Menace," by J. W. Porter, D.D., LL. D., published by the Sunday School Board, Southern Baptist Convention, Nashville, Tennessee. The price is sixty cents.

It is a good book, and while it recites a number of facts that have recently been set forth by other writers like Townsend, Fairhurst and Graebner, yet the author has an original way of reasoning on the problem that is convincing. His reading has been extensive, his thinking profound. He refers to the fact that many text-books now in use in High Schools, Colleges and Universities teach the theory of evolution as if it had been scientifically proven. This cocksureness of amateur scientists gives offense to Dr. Porter and stirs his righteous indignation. Even the children are being filled with the idea that man, instead of having been created by the good and holy God, was evolved from the amoeba up through vegetables and animals by an age-long process. In two of his pregnant chapters the author points out the moral and spiritual effect of the teaching of evolution today. He says that it "advocates the law of the jungle," and thus tends to bestialize man. In the concluding chapter "the tree and its fruits" are delineated in strong colors. We commend this book to all, and especially to the champions of evolution.

Philip Mauro has also come out with a new book entitled "Evolution at the Bar," which is published by Hamilton Brothers, 120 Tremont Street, Boston, Mass., price 75 cents. In this book the many fatal admissions of evolutionists are brought out with convincing vividness; while the wide "gaps" in the record of progress both in geology and history are shown to be wider now than ever, the scientists themselves being witnesses. There are so many "breaks in the continuity," as the author phrases it, that the theory of evolution surely can no longer

hold up its head in the light of all the facts. Much is made at present of embryology as a proof of this hypothesis, especially as many people believe that the human embryo recapitulates in its prenatal development, the whole process of organic evolution. Our author points out the weakness of the argument.

The likeness of the human embryo to other creatures in the various stages of its growth is only superficial; there is no essential resemblance. The human embryo always remains true to its type, and produces nothing but a human being. Other embryos are just as true to their type. These facts prove that there must be from the beginning an essential difference in the various kinds of embryos. Moreover, our author quotes good authorities to the effect that the history of the human embryo does not repeat all the links in the supposed evolution of man; there are here and there unfilled gaps—more missing links." The author takes a firm stand against what is known as "theistic evolution," showing that it is a misapplication of the term evolution; for if God is immanent and personally active in the developing process, it is not evolution. Our advice is get the book and read it, so that the whole force of the argument can be appreciated.

The Sunday School Times Company has done a good service by issuing a brochure entitled "Books That Stand for the Faith," by Dr. W. H. Griffith Thomas, price 5 cents per copy, 50 cents a dozen, \$4.00 per hundred. Address the above-named company at 1031 Walnut Street, Philadelphia, Pa. Dr. Thomas first gives some practical "suggestions as to ways in which Christian people may 'contend earnestly' for their sacred trust." This is followed by an extensive bibliography of Christian apologetics. While the list does not aim to be exhaustive, it contains, in connection with the prices and names of the publishers, all the chief works of Christian defense that have been issued since about 1875, brought up to the present year, 1922.

In all there are 194 titles. All these works are strictly evangelical. None of the semi-apologetic works, like Garvie's "Handbook" and others, which make dangerous concessions to liberalism, are included. It is a stalwart showing, and proves that through all the years capable and strictly orthodox defenders of the faith have arisen to deliver sturdy blows at infidelity, rationalism and liberalistic theology. Those people who think they hold a monopoly of "scholarship" should examine this list.

One who desires to keep posted on the live questions of the day must read books on all sides. For some weeks we have been studying a recent scientific work on the side of the evolution theory. Its title is "The Evolution of the Earth and Its Inhabitants." It comprises lectures by five of the professors of Yale University. All the authors are advocates of evolution, though they do not set it forth in a polemical way, nor do they abuse anybody nor reflect on other people's intelligence and scholarship. They frankly concede what has not yet been proven. In spirit they set a good example for all advocates of scientific hypotheses. It must be added, though, that they are extremely careful not to admit the supernatural into the various processes of the earth's development. Everywhere the idea seems to be implied that, if we understood all the forces and laws, mere naturalism would explain the cosmos as it exists today.

The first lecture, given by Professor Joseph Barrell, deals with "The Origin of the Earth." After reading it carefully we are moved to confess that it is a splendid piece of scientific guess-work. Perhaps a dozen or more different theories by as many different scientists are described, and their probabilities and inadequacies duly canvassed. There seems to be some flaw in each theory proposed. The nebular hypothesis propounded by Laplace (all the vogue when some of us were young) has now been practically abandoned by scientific speculatists, and the so-called planetesimal theory has, to some extent, taken the field, though it, too, has its serious drawbacks. None of the new theories seem to us to be as simple and definite as the old nebular hypothesis. On this matter, however, we pronounce no judgment.

The point of interest is that scientific opinion is constantly shifting; nothing seems to be settled respecting the cause and method of cosmic evolution. Matter and force are simply taken for granted, and no attempt is made to go back to their origin; and yet the chapter is entitled "The Origin of the Earth." So the scientists are unable to get back to any real origin. Of course, if they assume the existence of matter and force to begin with, and then endue it with all the necessary potencies for its development by resident forces, it is a very easy task to work out the theory of evolution. The easiest way in the world to solve problems is to beg the whole question at the start.

In this first chapter nothing is in conflict with the teaching of the Bible (unless it would be the immense time required), for God made the earth in the first place in an unformed and empty (*tohu vabohu*) state, and could have developed it into a condition to support life in one of the ways suggested as well as in another. If God, transcendent and immanent, wrought out the process, that is all that Christian theism requires. Only it should be said that the harm done by such a scientific discussion as this chapter contains lies in the constant assumption that everything may be explained by merely natural forces and laws. God is so negligible a factor in the process as not even to deserve mention. What will be the effect on the spiritual life of young people who study science in this purely naturalistic way!

The third chapter, entitled "The Origin of Life," was written by Professor Lorande Loss Woodruff of Yale University, and is of intense interest. No doubt this scientist here puts forward his best foot in behalf of the theory of evolution. How does he succeed? He admits frankly that spontaneous generation is still unproved and that the law of biogenesis now holds the field among scientific investigators (p. 89ff). He declares (p. 91) that "the theory, which has gained content and impetus as the years have rolled on, is that matter does not assume the living state, at the present time at least, except under the influence of pre-existing living matter." Also (p. 93): "We thus reach the general conclusion that, so far as human observation and experimentation go, no form of life arises today except

from pre-existing life." Thus the evolution of the living from the non-living is not proved scientifically. Then why need anybody give up his belief in the Genetical account of the beginning of life in order to be regarded as up-to-date in scientific lore.

Previously (pp. 82, 83) the author assumes that protoplasm is the physical basis of all life, which he declares is "an inconceivably complex physico-chemical organization." He also says that "it is impossible to analyze protoplasm," because the least disturbance of its fundamental organization destroys the life in it. But protoplasm is worthless for propagating life unless it is organized into the cell. Then how complex and highly specialized the cell must be! It also defies analysis, for such treatment would at once destroy its vital principle. At this point (p. 94) our author quotes from the "dean of American biologists," Dr. E. B. Wilson: "The study of the cell has, on the whole, seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world."

After canvassing eight different theories of the origin of life, all of them recent, our author comes to the conclusion (p. 107) that "biologists are at the present time absolutely unable, and probably will be for all time unable, to obtain empirical evidence on any of the crucial questions relating to the origin of life on the earth." This admission by a present-day scientist in a great university is as significant as it is honest. There is therefore no occasion for any one to deride those who accept the Biblical account of origins.

A friend has sent us a marked copy of *The Continent*, of Chicago, containing an article under the caption, "A Christian View of Evolution," by Professor James H. Snowden, D. D. We have great respect and affection for Dr. Snowden, and have read many of his books with pleasure and profit. But we are compelled to say that his unscientific use of the word "evolution" simply creates confusion. The pure scientists use the word in its scientific sense as "progress by minute changes by means of resident forces" (Le Conte). But preachers and theological professors use it in the sense of progress, no matter how

the progress is brought about. Surely, if God created the primordial material, that creative act was not evolution. Then why do not Christian men say frankly that they believe in both creation and evolution? Again, if God is a person who is active in the whole process, pushing it onward to make it progressive, that is not evolution either, for God must be constantly injecting a new force which is not resident. And still again, if God intervened to create life, sentient beings, and finally man, that certainly would not have been evolution. The miracles of the Bible, such as the incarnation, the resurrection and ascension of Christ, cannot properly be designated evolution. It is wrong for Christian theologians to use the term evolution in so inaccurate and unscientific a way.

Men like Dr. Snowden, who give at least a *quasi* endorsement to evolution, contend that they believe in theistic evolution. Now if they use terms in anything like a precise way, they must mean that God evolved the living from the non-living by means of nature's laws; but that is the very thing that still awaits scientific validation. They must also believe in the origin of species from a single cell or germ that evolved from dead matter. But the transmutation of species has never been proved by empirical observation and experiment. Saddest of all, theistic evolutionists, to have any valid right to use the term, must hold that God evolved man up through the lower forms of life by a long-drawn process, so that at one time he was an ape-man, a brute of the jungle, with so small a moiety of human quality, reason and conscience that he could scarcely be distinguished from the bestial creatures around him. And yet they would have us believe that God said of this creature, "Let us make man in our image, after our likeness!" Does any Christian person really accept that doctrine? Think of the Bible's great statement: "And God created man in His own image; in the image of God created He him; male and female created He them;" and then imagine the persons thus "created" to have been near apes! Oh, let us look before we leap into this slough of naturalism! If some people prefer to believe that God evolved man up from the ooze and slime in the way indicated, we cannot

help it; for our part, we continue to cling to the belief that God created man by a direct act, endued him with personality, self-consciousness, intelligence, moral and spiritual qualities, and started him in a garden instead of a jungle. This Biblical

view explains man at his best; sin (which is also truly depicted in the Bible) explains man at his worst. This is an adequate explanation, which is the only kind that merits the great and noble name of science.

Book Reviews

Heretofore we have been purchasing the books which we have reviewed in these columns, and thus have selected only those which we deemed to be of the most value. It has not been our thought, nor perhaps that of the publisher of THE BIBLE CHAMPION to conduct a regular department of book reviews; neither would we be able to command the time to review with proper discrimination books of a promiscuous order. However, good strong books which are pertinent to the purpose of this magazine, especially those that are of an apologetic and evangelical character, will be gladly accepted and will receive as prompt attention as possible.

From George H. Doran Company, New York (Hodder & Stoughton, Ltd., London), there comes a new book that is of the worthwhile order, with the engaging title, "Creative Christianity." This title is really scientific and discriminating. Bergson wrote on "Creative Evolution," but everybody, whether possessed of much or little scholarship and logic, ought to be able to see that evolution, even it were proved, could not be creative, but could only develop that which has already been created with all the potencies necessary for its subsequent unfolding. However, Christianity is creative, really and truly, for God is in it, and God, and He alone, can bring something really new into being.

With much warmth we welcome this book. It comprises fifteen addresses, delivered at Westminster Chapel, London, at a meeting of the World's Evangelical Alliance not many months ago. The basis of the Alliance affirms "the divine inspiration, authority and sufficiency of the Holy Scriptures," which we would say is a robust position. The book is "a re-affirmation of some of the fundamental truths of Christianity," whereof we are glad and grateful. The addresses are by a number of active and scholarly evangelical ministers of Great Britain. The first is by Dean

Henry Wace, who away back in the nineteenth century did heroic service for the inspiration of the Bible in his controversy with Huxley, and has since published a number of books of a convincing character. Here he writes about "Science and the Bible," and shows that, in all true interpretations, they are in accord; though, of course, not all the speculations of scientific men can be made to square with the Bible; nor would we want them to, for then, when those surmises become obsolete, the Bible would be proven untrue.

We are much impressed with the soundness and ability of the chapter by Mr. D. M. Panton on "Modern Thought and the Fall," in which there is no trimming down of the Biblical teaching to fit into a passing phase of scientific conjecture. Dr. F. B. Meyer writes effectively on the Holy Spirit in relation to fundamental truth. The chapters by Gouch, Chilvers, Jones, Wilson, Young, and others are all good. But perhaps the keenest, clearest and most positive statements are those of Rev. R. C. Gillie on "Liberalism and Theology." There is a man who can say with David, "I believed; therefore have I spoken"—a man who has something to say, and knows precisely how to say it. We are tempted to quote—but we will not spoil something so good for the reader by way of anticipation.

There is one black pebble in this collection of white stones from the quarry of Holy Writ. It is Canon J. S. Simpson's paper on "Christ and the Bible." This attempt to set up a kind of rivalry between Christ and the Holy Scriptures is, to our mind, simply inane. If we have in our Lord an infallible Saviour, it stands to reason that the revelation of Him in the Bible must also be infallible. How Canon Simpson managed to get into this crowd of evangelicals is a conundrum to us. But the book as a whole is a strong presentation of the evangelical position, and is most timely. The price is \$1.50 net.

Another good Doran book is Dr. Russell H. Conwell's "Sermons for the Great Days of the Year" (price \$1.50 net). Everybody knows about Conwell, his "Temple" at Philadelphia, and his notable lecture on "Acres of Diamonds." This book bears all the Conwell marks, simplicity, originality, uplifting and intensely practical thought, and a piquant way of putting things. You might quote epigrams from this book by the score. Here are sermons for all the special occasions of the year and for all the great religious festivals, like Christmas, Easter, Pentecost, etc. The sermons are good for both ministers and laymen; for ministers to suggest themes and furnish pithy quotations, but of course not to plagiarize; for laymen to afford them practical suggestions for the ordering of every-day life and the service of Christ's kingdom.

The sixth edition of Dr. J. Gregory Mantle's book, "The Way of the Cross," copyrighted 1922, also comes from the press of George H. Doran Company, who are not afraid to bring out books of an evangelical character. The price is also \$1.50 net. It is "a contribution to the doctrine of Christian sanctity." The one-sidedness and fanatical character of many of the mystics are avoided in this book, and a sane interpretation of Biblical holiness is sought to be given. The writing is good, spiritual and Biblical; but somehow, to our mind, it lacks that gripping power, that originality of thought and expression, that distinguish sermons by such men as Conwell and Jowett. However, we may be in error here; the fact that this is the sixth edition of the book would seem to indicate that we are mistaken.

The Sunday School Times Company, Philadelphia, puts us under great obligation by sending several brochures of genuine value. "Books that Stand for the Faith" (5 cents), by Dr. W. H. Griffith Thomas, contains first a strong thesis on the need and method of proper defense of the faith, and then gives an extended list of powerful evangelical works of an apologetical character. It will surprise the liberalists, who seem to close their eyes to everything not in their favor, to find that all along their wrong conclusions have been refuted and their so-called "assured results" have been proven far from "assured." This pamphlet ought to make them

wake up, sit up, and take notice. An express train is coming, friends; it isn't safe to sit on the track a minute later.

The second booklet is a collation by the editor of *The Sunday School Times* on "The Meaning of 'The Shorter Bible'" (5 cents). It discloses the many startling omissions from and changes in the Bible made by Dr Charles Foster Kent's work. It is a fine exposé of the author's manhandling of God's Word in the interest of the shredding criticism. All the best works in defense of evangelical Christianity are listed here, with the publishers and prices.

The third booklet from the Sunday School Times Company is "Modernism in China," by Dr. W. H. Griffith Thomas, that fearless defender of the faith. That the liberalists have been trying in every way to impose their lax views of the Bible and Biblical doctrine upon the missions and missionaries of China and other lands is only too obvious. And sad work they are making of it, just as they do in this country and in Great Britain. Dr. Thomas, who visited China and therefore has first-hand knowledge of the situation, tells us just what we ought to know about the doings in China and why a strong movement has been set on foot to stem the tide of destructive liberalism.

The Devin-Adair Company, Publishers, 437 Fifth Ave., New York City, have sent us a copy of the second edition of Alfred Watterson McCann's remarkable book, "God or Gorilla," the first edition of which was promptly exhausted. The new edition contains valuable added matter, which should be carefully read. This book is a veritable exposure in two ways, and the most remarkable work of the kind that has yet been issued. We are minded to pronounce it epoch-making. First it exposes the utter scientific weakness of the whole theory of natural evolution, showing that the great body of evidence—and that empirical evidence, not mere speculation—is against that hypothesis. Second, it is an exposure of the methods of the champions of evolution, showing how, in their obsession with the theory, they cover up some of the facts and "doctor up" others in such a way as to make their views plausible. For example, in the Museum of Natural History, New York, Professor Henry Fairfield Osborn, assumes that the theory of evolution is proven, and then proceeds to

arrange, fill in and otherwise modify according to his imagination the various skulls and other human and animal fossil remains in such a way as to correspond with the theory. That is the strictly "scientific" way in which the hypothesis of evolution is "proven." Many opposing facts, again and again made known by other scientists, are simply ignored. The thoroughness of Mr. McCann's exposure can be appreciated only by those who read the book carefully, and follow out the argument in all its details.

In the appendix to the new edition, Mr. McCann describes what is known as the "Triassic Shoe," which was found in Colorado and which has become completely fossilized. It is a genuine, humanly made show-sole, a photograph of which is given in the book, so that any unbiased person can see the human handiwork; and yet, unbelievable as it may seem, a number of the

prominent "scientific" evolutionists actually pronounced it a "most remarkable freak of nature," simply because it does not corroborate, but opposes, their preconceived notion that man was evolved from a brute stock some millions of years ago. Mr. McCann's book ought to be read by everybody. The high-school boys and girls who are learning evolution today from the books of Van Loon, McCabe and others ought to read it. We hope that professors of science in our colleges and universities will read the work with open minds. Send for it today—if you do not have it already on your shelves. The author knows science, and he knows the principles of Christianity as well. He believes that man was created in the image of God, as the Bible teaches; but his chief purpose in this work is to expose the unscientific methods of the advocates of evolution. The price of the book is \$3.00 net; \$3.15 postpaid.

Editorial

The Gospels



THE BIBLE is God's message of and for salvation to men.

The Protevangelium

The promise of a Saviour—the first gospel announcement—was in Genesis iii.15, that the Seed of the Woman should bruise the Serpent's head. This was the germ cell, so to speak, from which has been evolved the whole plan of salvation.

The Problem

In developing this plan there was a two-fold necessity: First, to demonstrate the world's need of a Saviour, and, second, to prepare a Saviour for the world. Precisely along these two lines all the Old Testament history proceeds.

Solution—the World's Need

For two thousand years, according to the received chronology, all mankind stood in the same relation to God, under the Adamic covenant of works: this do—i. e. render perfect obedience to God—and thou shalt live. This covenant fulfilled, men would be their own saviours: no need of

other. But so criminally disobedient and corrupt did they become that at the end of about 1,650 years Divine judgment visited the earth, and, with the exception of one family, swept them all away by the Flood. A Saviour needed, surely!

With a new start and under the better auspices of the corrective knowledge begotten of the past hard experience, mankind would, presumably do better. But no! As the antediluvian dispensation ended in judgment, so—the race again going to the bad—the post-diluvian dispensation, (Gen ix.-xi.), from Noah to Abraham (450 years), ended in the judgment of Babel and the segregation of mankind.

Then a new nation was started, with the choice of Abraham as its head, and with a new covenant (Gen xii: 1-3, xv: 18), to be under special Divine moral tutelage. But this patriarchal dispensation, from Abraham to Moses (500 years), ends in the disciplinary judgment of Egyptian bondage.

It is to be noted that henceforth, in Bible history, the story of the nations of the world is dropped, and they are referred to only incidentally or as they have to do with the chosen nation.

With Moses, new deterrent and adjunct forces—God's priests and prophets—entered. Surely now there would, morally and religiously, be betterment. But the Jewish dispensation (1,500 years) was, from a "salvation" point of view a stupendous failure. (See Romans chapters ii and iii: 20.)

Man, racially or individually, cannot save himself. The world's need of a Saviour is demonstrated.

The "Seed"—the Saviour Prepared

What shall the promised Saviour be? Collective or individual—a race, a nation, a tribe, a family, or a single person? The protevangelium gives no answer.

After about two thousand years, God's covenant with Abraham: "In thee shall all the families of the earth be blessed" (Gen. xii: 3)—shows that the promise had become definitely limited to a single nation. Centuries pass and one with divinely anointed vision foresees (Numb. xxiv: 17) that the seed shall come through the line of Jacob: now limited to a tribe of that nation.

Again, it is foreseen (Gen. xlv: 10) that the descent shall be through Judah: now limited to a family of that tribe. Still later Moses sees that he is himself a prototype of the seed (Deut. (xviii: 15), who must therefore be a person, a single individual. Generations follow, and it is revealed that he shall come of the house and lineage of David (Isa. ix: 6-7): now limited to a particular branch of that family. About three hundred years later it is revealed that he shall see the light at Bethlehem (Micah v: 2).

Thus is seen the evolvement and historic course of the second element of the problem. The Seed of the Woman is continuously traceable from her through Abel, Seth, Noah, Shem, Abraham, Jacob, Judah, David, to Bethlehem's manger—"to thy seed which is Christ," says St. Paul (Gal. iii: 16). A Saviour is prepared for the world. But what must he be?

Kind of Saviour Needed

The seed-Saviour must, plainly, be one who shall fulfill "the desire of all nations" (Hag. ii: 7), Who in a word, shall be able to meet the needs and embodied tendencies of the various races and types of sinful mankind.

Human nature is constructed upon certain organic ideas. Making a generaliza-

tion sufficiently broad to include all the facts, and an analysis discriminating enough to classify them, the ideas seem to be four: 1. Authority; 2. Power; 3. Reason, and 4. Spirituality, (*which includes love*). These may exist together in an individual, or a nation, yet one of them be sufficiently predominant to be characteristic. That these are constitutional, appears in that they exhaust the approaches to man's nature by which he may be reached, led, benefited, cursed.

Now, the Jew represents, distinctively, the idea of authority; the Roman, power; the Greek, reason, and if no nation, or natural man, appears to be spiritual, this idea will have to be relegated to the new race, those created anew in Christ Jesus and so made the spiritual sons of God. Does the Saviour provided fitly meet these four-fold generic needs?

The Gospels

As it was an object of the Old Testament to present the Saviour that was to come, so the object of the New Testament is to set forth the Saviour that has come.

The Four Gospels record the eternal being, human ancestry, birth, teaching and work (in part), death, resurrection, and ascension of Jesus Christ, who, in His office of fulfillment of the needed requirements of Saviour, must be the Son of God and Son of Man.

Let it be noted that the Gospels are not and are not intended to be a biography of Jesus, for, as appears from John xx: 30, only a small part of His deeds (teaching and works) are recorded. Their purpose is simply to set forth, not a biography, but a person. This fact, apprehended, would have precluded a vast amount of thought, speech and writing, more otherwise than wise.

Scholarship, beginning with early Christian Fathers and coming down through the centuries, discerns that Matthew wrote for the Jew, Mark for the Roman, Luke for the Greek, John for the Christian. The four have more or less that is common to all—similar, and each has elements peculiar to itself—differences that distinguish, and thus the four become a four-fold portrait-ure—and they are four because of the four-fold need of humanity)—a composite photograph of the one unique Person, who meets the quadruplex racial wants, a Saviour suited to all mankind.

The Gospels Compared and Contrasted

The gospel by Matthew is for the Jew, the man of divine revelation and of prophecy resting upon the authority of God; the gospel by Mark, for the Roman, the man of power; the gospel of Luke, for the Greek, the man of reason, of wide mental sweep and broad humanity; the gospel of John, for the Christian, the man of faith and spirituality.

Again: In Matthew Christ is distinctively set forth as the Messiah of the prophets, that gospel pre-eminently the gospel of prophetic fulfillment—Jewish. In Mark He distinctively appears as the almighty worker and conqueror, that the gospel of divine power—Roman. In Luke He appears as the friend of suffering man, that the gospel of universal humanity—Greek. In John He is the incarnate God, the light and life of men, and that gospel is pre-eminently the gospel of spiritual life—Christian.

The Gospels Individualized Matthew

Matthew stands at the commencement of the New Testament, showing, as it were, how the new grows out of the old, and presenting Jesus, not as a detached phenomenon, but as the predestined completion of the long course of historic dispensations, and in accordance with prophecy and promise.

His genealogy is traced back to Abraham, the founder of the Jewish nation, but no farther. As the author proceeds he refers at every step, especially in the earlier chapters, to the Old Testament, noting how this and that and the other thing is a fulfillment of that which was spoken by the prophets. He has more Old Testament references than all the other gospels put together, and his use of them is not merely incidental, but to furnish the basis and authority for what he has to present.

Mark

Mark, strange to say, has no genealogy at all. The Roman needed none. In the Roman state, a slave, if he had qualities efficient enough, could rise to the place of chief power and be thought none the less of for having been a slave. The Roman cared not where a man came from, but simply for what he was.

The Roman empire is the last—and shall I say only?—universal empire the world has seen. In the very first chapter of Mark,

Christ begins to establish a kingdom—a very Roman proceeding—a work that Matthew puts off to the fourth chapter and that Luke does not mention at all. Mark's gospel is the gospel of action instead of talk. He omits all the long discourses the others have, and of some thirty parables he gives only four; but of thirty-three miracles—displays of divine power—his gospel by far the shortest, gives nearly as many as any other. He deals with the logic of facts and acts.

Luke

Luke, of Gentile extraction and excellent Greek education, writing for the Greek, the tendency of whose intellectual culture would be to push out his view beyond localisms and tribes to the broad horizon of the human race, has a different genealogy from Matthew's. The Jew had a covenant with God; the Greek had none. Mercy for the Greek, if there was any, was uncovenanted. So what would he care for Abraham, or David, more than others?

Luke, in tracing back Christ's descent, stops not with Abraham as Matthew does, but overleaps all Jewish limitations and pushes on the line till he comes to Adam, the fountainhead of humanity. Christ is the son of Man—not *a* man,—but of Man, man in Adam, who was the Son of God. Luke, obtaining a keynote different from the other evangelists, carries the tone all through his book.

John

John writes for the Christian, the man of faith. Now that the old is fulfilled, and we are brought into the liberty of the sons of God, what need of fulfillments and pedigrees?

Has he a genealogy of Christ? No. Perhaps I would better say yes; but it is a very different one from Matthew's and Luke's. In tracing Christ's descent, he goes back beyond humanity to the Logos, the divine Word that "in the beginning was with God, and was God" (i: 1). We see the divine stream of life and light manifesting itself here as the surpassing and incomprehensible wonder of wonders, for a time, and then returning, leaving a Spirit presence in the church to abide until this dispensation shall end.

Did space permit, abundant citation could be given in justification of these (and

many more) comparisons, contrasts and individualizations.

But the foregoing may suggest that the contents of the gospels are not so much a collection as a selection, each writer choosing just that which subserved the purpose of his composition, and while they are designedly incomplete as the story of an individual's life, they are divinely perfect as the revelation of a person. We do not come to know all that he did, but we may come to know the doer.

Note:—The writer has to acknowledge large indebtedness for the foregoing view of the gospels to the Rev. Dr. Daniel S.

Gregory, the former editor of the *Bible Student and Teacher*, which after his death was changed to the *BIBLE CHAMPION*. The whole subject is set forth at length, most lucidly and convincingly, in his remarkable book, "Why Four Gospels", a volume that ought to be in the working library of every one, clergyman or layman, who wants to be intelligent in regard to these four Books of the Bible. Indeed Dr. Gregory gave to the present writer's prodding, credit for the concluding incentive that stirred him up, after his quarterly review articles on Matthew and Mark, to complete the treatment of the subject and issue the book.—*W. H. B.*

The Real Difficulties in Our Colleges



CONDITIONS in American colleges are undoubtedly bad. Not only are they bad but they are steadily getting worse. Young men and young women enter college with a Christian belief and leave it with none. One student who was a backslider told me personally that he came to Harvard to be rid of all such things. He drifted into my Bible class and came back to the fold. A young woman at Wellesley one day at dinner blurted out, "Well, what's the use of believing in any of these things if they're none of them true?"

The conclusion that Darwinism is the tap root of this new unbelief is unquestionably correct, and nothing that has been said against it is too severe; and yet it has led to wonderful work along the line of comparative anatomy and to remarkable developments in biological studies of every sort. No one who is at all acquainted with the facts can deny this assertion, and every student of biology knows it to be true.

The student in college faced by these things is at once plunged into a dilemma. His professor ridicules the ideas held by his parents concerning creation and holds up what he calls a rational explanation of the facts of life as it exists on this planet. Standing in awe of the learning of his preceptor, the student is nonplussed and is in a strait betwixt two things, his science and his religion. The former fascinates him, and if he has no deep religious experience to hold him steady it will be likely to sweep him off his feet.

Few religious teachers dream of the intensity of the struggle today in our educational institutions. Told that they must either give up their religion or the doctrine of evolution, young people find it hard to choose and many flatly refuse to relinquish the latter, cost what it will.

Two such, both young women, have come to me in great distress. One was a converted Jewess. She was in deep trouble. She could not let go of her science, she said, and felt that she might be lost. She had been converted by the holiness movement in the south, and her friends were deeply concerned about the matter. One of them came to me in consequence. I talked with the girl and she found her way back to her Christian belief.

Now, none of us were there when God created Adam, and none of us know how He did it. The process is absolutely outside of our experience and comprehension. We may conjecture and guess, but we get no further. At this point the evolutionist has us on the hip; for he offers a definite and plausible explanation of the facts, and the student cannot see the fallacies of his position.

When someone ridicules the doctrine that God created man and then says that the notion is silly that God was making mud pies one day and so turned an image He had formed into a man, he meets with an instant and genuine response from the students who hear him, and the faith of some of them beings to waver.

Where any one gets such a notion it is

hard to see. He certainly does not get it from the Bible; for no such doctrine can be found there. God did form us from the dust of the ground; but He is doing it today as much as He ever did it, and the process used in either case passes our comprehension. We simply do not know what He does now, and we certainly do not know what He did then. Moreover, we are not warranted in believing that He has radically departed from His earlier methods in what He does now.

Plants take up and render organic the dust of the earth. Animals eat them. Man eats both and by that method transmutes dust into human flesh. God rules over the entire process and makes the change from dust to living tissue possible; for life is from Him, and life is the one absolute necessity in the case. It does the work. Nothing else can do it. But—it is a slow and continuous process, and it is a miracle whether we recognize the fact or not. It is the result of creative power. It does not do itself; for life comes from life and it has no other origin but God.

That we are made of dust is really trite. We go back to it. It is all we have to show for our flesh and bones when the cycle is complete and the body is reduced to its elements. To say, then, that God formed us of the dust of the ground is really nothing more than a statement of literal fact, because our remains prove it beyond a peradventure. That is what the Bible actually says, and that is what it means. No reference whatever is made to the method employed, and the process remains a mystery.

In discussing this general subject recently, Rev. W. E. Arnold, D. D., had some interesting things to say. "No theory of evolution can get rid of a First Cause." That is basic. It is what evolution has been trying to do for over two thousand years. It has failed and will continue to fail. Dr. Arnold is right. A first cause there must have been.

He suggests that evolution must go back until it finds a "*first thing*" and then asks what that first thing was, whether it was God or matter. "Atheistic evolution . . .

. . . is based upon the supposition that Matter has existed from eternity." Even if you push that back to a single atom, the origin of that atom is still to be accounted for, he says, and you have not escaped your difficulty. "We know that mere matter is dead—life is not in it." "Atheistic evolu-

tion gets us nowhere." It does nothing but befog the issue.

He then turns to the question of creation and the processes involved, and concludes that God might carry on his creative work after the fashion set forth by evolutionists, although it is a question of fact as to whether He did so carry it on, the result in any case being a divine creative process. He recognizes the uncertainty involved and the presumption of scientists in making the claims they do, some of which betray the rankest sort of credulity.

In spite of that fact, students accept what is taught them, because they appear to be shut up to two things,—evolution or mud pies! That is not a nice thing to say; but it is time to face things as they are and try to meet them. A modern student has no misconceptions as to his choices in this matter, and he refuses to take the dictum "God created man" without some details as to processes. That is where the opponents of evolution fall down, and they fall ignominiously. It is useless to deny it and dishonest. The issue thus raised must be met if we are to hold our own in the contest.

Now, in the New Testament God prepares a body for his own manifestation by having the Holy Spirit assume the place of the paternal element in procreation. In the same Book we learn that nothing was made without the instrumentality of the Word, which is Christ Jesus. Would it not be a safe assumption on this basis to conclude that the evolutionary process resembles that actually used, but that a divine interference whereby an animal was employed as a basis for the change contemplated was half of the process? In other words, is it not possible that the separate creative acts consisted of processes that parallel the one used in the birth of Jesus?

On such a basis, there would be no ordinary procreation, but the divine energy would be employed to fashion a new animal form in an animal mother and so bring to the birth a new species or a new genus without abrogating the law of fixedness of descent. Such a solution is strictly scriptural, it is rational, it meets all the facts and difficulties, and it satisfies the reason.—H. W. M.

* * *

After all the chief proof that the Bible is good food is the eating of it. — *General Chinese Gordon*.

Which?

THE Old Theology or the New? Evangelicism or Rationalism? Conservatism or Liberalism? Supernaturalism or Naturalism? Christianity or Ethical Paganism? The Faith of the Ages or Modernism? Which?

If by manifested dynamic, if by power to accomplish beneficent results, if by fruits we shall know them, we ought to be able to give preference-answer to the foregoing questions.

At the close of the last century the new theology had for some time been having its practical try-out, the Andover propaganda of high-fliers "Eternal Hope" had come to its debacle; the church was almost breaking the speed limit in its rush into the Laodicean period. The Rev. Dr. Paul F. Sutphen, pastor of the largest of twenty-nine Presbyterian churches of Cleveland, Ohio — keen-sighted, acutely sensitive to the situation — gave forth what seemed a wail of despair. Writing to Rev. Dr. Hillis of Brooklyn, he said: "I have been pondering these matters for many months, and it seems to me that the drift towards practical paganism is such that all ministers of religion should fester themselves for a remedy. Every barrier, between a godly and a materialistic life seems to be going down. The remedy certainly does not lie in the Old Theology. I doubt if it lies in the New. Myself a disciple of the latter—I stand with it and for it—I do not think that it possesses, any more than the Old, the power to regenerate society and save religion from wreck. . . . Will you not move in the matter and seek to get such a number of men to come together to consider the state of the Church?"

Pity, pity. Anyhow here is testimony to the insufficiency, not to say impotence, of new theology.

Last September, in Cambridge, England, was held a Conference of Modernists, at which the liberal Professor Foakes Jackson of the Union Theological Seminary in New York City—as an institution probably the most influential propagator of modernism in this country—read a paper from which we make the following extract:

"The Liberals have my sincere sympathy. They are fighting a hard fight. On the one hand, they see that they are losing the sup-

port of the public because there is little demand for a reasonable presentation of Christianity. People are not saying as they did formerly, 'Give up your impossible dogmas and the evident myths on which they are based, and let us have a plain statement of the essentials of Christianity.' . . . Men no longer care about the sort of sermon they once listened to with attention, and are less and less troubled by religious doubts: not because they have ceased to doubt, but because they are hardly interested at all in the religious problem. What, therefore, is needed is something which will arouse and stimulate men to shake off this lethargy and cause people to realize that religion is one of the most important things in the world. This is being done, but more successfully outside than within the Anglican communion. I know no better exponent than my colleague, Prof. Harry Emerson Fosdick, in America. The question, however, is whether this type of Liberal Christianity is likely to endure: and I venture to express my doubts on this point. Its weakness appears to me to be that it is unhistorical. It does not take account of the fact that the Christian religion is a living organism which has been subject to the law of growth and development, and that every step in its progress is the logical consequence of what is gone before; and that this is true not only of the great historic churches, but of every Christian society. . . . Now practically to ignore this, or at least to explain it in a sense in which nobody has understood it for eighteen centuries, is to break completely the chain which links the church of the past with that of today. However eloquent these teachers may be, however elevated their morality, they are preaching something entirely alien from what was once meant by Christianity. They have lost the historical Christ, and have not regained him by converting him into a social reformer, a moral legislator, a revealer of a new conception of God. They are really preaching an entirely new religion, and concealing the fact even from themselves by disguising it in the phraseology of the old, which as employed by them is sometimes without meaning."

The Cleveland dirge of more than two decades ago and the Cambridge threnody

of today are in the same key and sound the same cadence of lament. Certainly new theology, rationalism, liberalism, naturalism, ethical paganism, modernism, are in bad way, very bad. Their futility, their barren inadequacy, in a word their worthlessness in securing the saving results that religion is desired and designed to secure, is thus vouched for by their own adherents. No further testimony is needed. From their own witness these ought to be thrown into the discard of junk debris.

But we are by no means inclined to accept the testimony of these gentlemen in regard to the old theology. It is quite the fashion for those whose course is marked by failure to charge failure upon whatever

else is working in their line. It is certain that whatever of saving benefit has been wrought through the ages must be credited to the old. Modernism that denies the virgin birth, the deity of Christ, the divine inspiration of the Scriptures, atonement, supernatural regeneration, and much more that is essential, has no Bible salvation in it. The old has been efficient and sufficient wherever it has had a chance to operate. Surely, for it justly claims to stand in the wisdom of God and the power of God; the new makes no such claim, but stands in the wisdom and power of men. The old has the dynamic of Divinity in it; the new has merely human energy.

Which?

Serving by the Wayside



EV. DR. JOHN WESLEY HILL is a close and very dear friend of the writer and who was for three years under his instruction, and we are glad to say that we know him well.

A few years ago Dr. Hill made a tour of the Orient in the interest of "Industrial Peace." We have the following from his own lips during a recent interview:

"Having finished my mission in the Orient I sailed for San Francisco early in December. As Christmas approached, my heart responded to the condition and needs of the Steerage passengers on the steamer, about one hundred immigrants from China and Japan. Christmas Eve I addressed a meeting of these Orientals. I had two interpreters, thus I was able to speak to both the Chinese and Japanese.

My sermon was the simple narration of the coming of Jesus into the world. At the close of my address, a number of these men urged me to preach again, which I did, speaking five times in all, to these representatives of the Far East. The last night of these meetings, between twenty and thirty of them declared their acceptance of Jesus Christ and their determination to become Christians. The next afternoon this group of beginners were baptized in my state room.

Ten years have intervened since then. I often had thought of the work I attempted to do among those Steerage passengers of that Japanese Steamship, but

no word reached me of any permanent result. Three days before the Christmas we have just passed, however, my heart was cheered by receiving the following letter which made the last Christmas one of the happiest I ever have experienced:

Heidelberg University, Tiffin, Ohio
December 25th, 1921

My dear Dr. Hill:—

I hardly think you remember my name but please kindly allow me to write you a few lines to thank you for the guidance brought into my life through your ministry.

Just ten years ago you put me on the right track. Do you recall your trip from Japan in 1911, and the services you held on the steamer among the Oriental passengers? Quite a number were baptized, both Japanese and Chinese, in the name of Jesus, before we arrived in San Francisco. One of those was the writer of this letter. That was the first time I had ever heard the name of Jesus. Then I was only a babe wrapped in ignorance and superstition, but the message you brought turned my feet in the right direction.

Reaching San Francisco I found Christian associates and began to take hold of opportunities to increase my knowledge and usefulness. Later I felt called into the Ministry of Jesus.

In order to prepare myself more efficiently for the "high calling," I came to this University, where I am now a Senior. If everything goes well, I shall go either to

Princeton or some other Seminary next year. Amidst many difficulties and hardships, I have been able to pursue my education and at the same time to do something right along for the spread of the Kingdom of Jesus, for which I am indeed thankful.

I came to this country with wordly ambitions, but you presented Jesus as the sum of all riches and the summit of all possibilities. I gave up all for Him and found all, and now He is more precious to me than life itself, and it is my aim to devote all my time and energy to His service when my preparation is complete.

Thanking you again for your living ex-

ample, and wishing you a Merry, Merry Christmas and a Happy and Prosperous New Year, I beg to remain,

Yours sincerely,

Sohei Kowta.

Think of this servant of God, Dr. Hill, going down into the steerage of an immigrant ship and preaching Jesus Christ to those Chinese and Japanese. Ought not some of us who call ourselves followers of Christ to be ashamed of our indifferences to those about us. The byways are full of opportunities to preach Christ if we have eyes for them and hearts disposed to avail ourselves of them.—L. T. T

The Journal of Religion



HIS bi-monthly periodical is the organ of the divinity department of Chicago University. It is the continuation of the *Biblical World* (and its predecessors, 1882-1920,) and the *American Journal of Theology* 1898-1920), and is in its second year. With some care we have read the numbers, and the reading has been with admiration and regret.

Admiration has been excited by the altitudinous highbrow aggregation of contributors and contributions which it exhibits. If any magazine is produced by intellectuals of a higher sort, we do not know what it is. The index for last year shows fifty-three authors of articles, and the writers have been principally university, college, or theological seminary presidents or professors. Ne plus ultra.

Our regret has been poignant that such a large amount of perfectly good brains—we will not say has been used for the purpose for which it has been used, not this altogether, but that it has not been used, in some measure at least, for a better purpose. These brains are by far the largest part professedly Christian brains, and unquestionably the presumption is that they should be used for distinctively Christian ends. The primary and overwhelmingly, largest objective of Christianity is the salvation of the lost. Christ says that is what he came for—"to seek and to save that which was lost." But if the *Journal* has had a single presentment that would or could lead a sinner to Christ, it has escaped

our attention. Indeed after reading some of the articles a sinner would feel there is no need of Christ. Gentlemen, plus ultra.

In the current March issue is an article, "Religion's Place in Securing a Better World's Order," by Professor James H. Tufts, who holds the chair of Philosophy in Chicago University, and who "is an authoritative ethical interpreter of present social issues." He says: "Nor is what is frequently called the 'old-fashioned gospel' the kind of religion to which the world may look for any important contribution toward society's present need" (p. 116). What a mental awryness it must be which could make such a statement as that!

We would like to make an "authoritative" statement—authoritative because supported by facts—viz, that to make operative Sam Jones' slogan, "Get right with God," would do a thousand fold more to meet "society's present need" than all social-gospel denatured Christianity that is now being offered as a substitute for the real thing. For, when a man gets right with God the logical and actual tendency and operation is to get right in every other relation.

During the Billy Sunday campaign in Pittsburgh the "social" reconstructions that were effected were such that business men regarded a generous financial support of the movement the best investment they could make, from a business point of view. Many years ago during a Moody revival in Buffalo, the "social" adjustments that were wrought thereby, the wrongs that were righted in various walks of life, the

supervention of better world-order in the Buffalo zone, were phenomena that excited the wonderment of the country.

These Evangelists, and all their ilk, preach salvation by grace, not salvation by character (though grace-salvation *produces* the finest kind of character); they preach salvation by faith alone (instrumentally), but not a faith which is alone. The old-fashioned gospel has all through the ages been insistent, always and everywhere, on resultant good works, and to it more than any and all things else is due the good of life. Give honor to whom honor is due. This theological wood-alcohol dope that is being bootlegged from so many educational institutions is awful stuff.

Of course we are in warmest sympathy the "social" gospellers, but they are going with the ultimate professedly aimed at by at the right thing in a wrong way, and with utterly inadequate means. Brethren "come thou with us", as Moses said to Hohab, "and we will do thee good."

For God's great symphony of world-redemption we would tune the whole University faculty and all the contributors to the *Journal* to the key of old-fashioned gospel evangelism. To be sure we would miss the reading of the *Journal* as it now is, but we would willingly forego the amusement, recreation, exasperation we now get for the good we would get when it becomes the organ of the melody and harmony of the new order.

A Notable Pastorate Ended

N the September, 1920, BIBLE CHAMPION was an editorial, "A Notable Pastorate in Washington, D. C.", which gave extended quotation from a sermon by the Rev. Wallace Radcliffe, D.D., LL.D., preached on the occasion of the twenty-fifth anniversary of his pastorate over the New York Avenue Presbyterian Church—the Presidents' church it is often called, so many have been the presidents worshipping there—in that city.

Alas, the wheels of time do not stand still, but keep rolling on, and rolling men and women on, too. By the roadside in Dr. Radcliffe's journey of life, stands, with minatory mien, the first octogenary milestone. The inevitable must come to pass. He has served in the ministry sixty-six years, twenty-seven of which have been in Washington—other pastorates have been in Reading, Pa., and Detroit, Mich.—and now he lays down the long-borne burden for a younger man to take up. Says the Philadelphia *The Presbyterian*:

"His pastorates have been noted for soundness of faith, strength of character, splendid achievement, and great solidity. They have all been of good length. He is an outstanding example of permanence and efficiency. The present restlessness in the ministry is a marked contrast. When a man can hold steadily on with such power and achievement until he is eighty years old, he witnesses to the truth of God's

grace and gifts, and to the mythical character of the dead line. The modern church and ministry could greatly profit by a thorough re-study of some of the former stability and reality of pew and pulpit. Dr. Radcliffe served the church in general in many ways and was accorded the highest honor within the gift of his own denomination, the moderatorship in 1898, at Winona Lake, Indiana. We thank God for this servant, and congratulate Dr. Radcliffe on his abiding strength and honorable career. The New York Avenue Church is one of the best."

Very much more could be fittingly and deservedly said of this Washington ministry—perhaps no other clergyman has ever been more influential and useful in Washington's best life both religious and civic—but there is another word, maybe somewhat out of the usual line, that ought to be said.

Oliver Wendell Holmes pictures a great ship proudly riding up New York harbor, laden with the wealth of Indies, hastening to discharge cargo. No sails are spread, still the vessel is making for the wharf. What is the secret? On the other side, hidden from view, is a little midget of a steam tug, lashed to the ship, that furnishes the power for the grand triumphal entry. And he likens the tug to a man's wife, who, by her wisdom and power, largely furnishes him with the elements of success.

This picture is reproduced, not as an illustration in this instance, for Dr. Radcliffe

had power of his own within to "move" whatever load he was laden with, but as a suggestion. Mrs. Radcliffe—not a midget, though, in any sense—is one of the most charming women that ever graced a Presbyterian manse. As an efficient factor in New York Avenue church life—it's noted missionary activities, Bible teaching, and every other form of service—and in Washington's highest social life, she is indeed a

princess among the Capital nobility. She has made an immense contribution to her husband's pastorate success, which fact no one is quicker than he to acknowledge and glory in. He has sometimes jocosely said that his most distinguished recognition is that he is Mrs. Radcliffe's husband!

God bless the mistresses of the manse. Happy is it for the church and the world that parsonages have such a multitude of parson-princesses.

Colleges and Religion



CLERGYMAN, a part of whose Sunday evening service is devoted to answering questions that are sent him, recently had this: "Why is it that so many college students lose their faith in immortality and in God?"

That depends.

According to newspaper reports, Maryville College, Maryville, Tenn., for the forty-fifth successive time devoted eleven days in February to a concerted effort to lead all the students into the Christian life. The result was that out of an enrollment of 800, only twenty students are not professing Christians. With their systematized follow-up efforts, the twenty may be won for Christ. Maryville has again and again graduated classes in which every student was a professing Christian. The teaching there does not conduce to losing but confirming faith in immortality and in God.

Park College, Parkville, Mo., near Kansas City, is an institution of like character and course.

It will not do to say that these colleges so thoroughly Christian, are inferior in scholastic discipline. It was the fortune of the writer to be some twenty years member of a governing board of a theological seminary, where he came into close contact with students from many institutions, and he wishes to bear this testimony: Maryville and Park students uniformly stood up with the very best.

Hastings College, Hastings, Neb., and Centre College, Danville, Ky., are schools to which parents can send their children with the assurance that they will get not only fine scholastic training, but where their Christian faith will be faithfully fostered. There are others. Centre has the foot-ball

team, known country wide for its astonishing victories, where its men are praying men.

We had a deacon whose two sons were members of the church. One went to Centre College and the other to Illinois State University. The Centre student came home still a good Christian, but the Illinois young man came home a religious wreck. The picture he gave of the moral condition of the State school was pitifully pigmented with black. "It is run by booze," he said. This was more than twenty years ago. It seems to be generally understood that in most state schools teaching in behalf of the Christian religion is forbidden, but irreligion has free exploitation, the tendency of which is to extinguish belief in immortality and in God.

Before me as I write, is a letter from a competent and faithful Bible class teacher. A young woman member of her class, who was preparing in a State institution to be a teacher, came to see her. I quote from the letter: "She was in deep distress, and as she told her story she wept sorely. She said that ever since she had been attending the college, the faith of her childhood had been held up to ridicule in the classes, until she had come to the conclusion that she was losing her faith. For this reason she was going away, as she valued her faith more than further education." A professor is reported to have said in one of his classes: "All religions are silly, and the silliest of them all is the Christian religion." It may be well to add that there came to the institution a president who is an out-and-out Christian man, and the infidel professor was allowed to resign. He now holds a chair in Illinois.

Among the many places where Mr. Bryan

has spoken in his campaign against Evolution and the disastrous results of its philosophy, is Madison, Wis., the seat of the State University. President E. H. Birge virulently attacked the great Commoner, and finally dismissed him with the contemptuous epithet, "crazy". And what is the University with its rampant evolutionism, accomplishing for its 7,000 students? The daily press of Feb. 9, comes out with heavy headlines and extended letter press, from which last we quote:

"University of Wisconsin students are dissatisfied with themselves, with their studies, their activities, their philosophy—with the whole plan of creation in general. Only half the seniors feel they are getting enough from their education. Eighty per cent of the men and 90 per cent of the women are despondent. Aimlessness of study and lack of a definite objective after graduation is declared to be outstanding qualities of the student of today. Seventy-five per cent of the under class men do not know what they will do after they are graduated, and 45 per cent of the upper class men do not know what will become of them after they leave the university. Ninety per cent of the under class women, and 80 per cent of the upper class women

have no idea of their future occupations." The foregoing (and much more) is the result of a questionnaire in which there were 3,500 answers.

Who is crazy—Mr. Bryan or the teaching contingent under whose administration the foregoing state of things could supervene? Apparently there ought to be some commitments from Madison to Mendota—the village a short distance out where the state lunatic asylum is). In such university atmosphere and environment it is easy to see how a student might lose his faith in immortality and in God, but he would be likely, if thoughtful enough, to come to a clear conviction of the existence of a personal devil.

The fact is, a lot of our institutions of so-called higher learning, are simply infidel factories. A minister-father who had a son in a Congregational college in the West, said to me: "The religious teaching there is damnable, and every little while I have to get my boy home and straighten him out." The boy left the college. It is time that the keen sunlight of publicity were turned upon the institutions whose teaching is undermining Christian faith, that all those who care for right religious belief may beware.

Having a Hard Time



ARE you a young man, or a man in middle life or even well on in years? And have you met with disappointments, kindnesses and rebuffs? Are you going to give up? Listen.

A few years ago there was a young man who was a candidate for the legislature of Illinois. He was badly defeated.

He next entered business, failed, and spent seventeen years in paying the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged; she died.

Entering politics, he ran for Congress and was badly defeated.

He then tried to get an appointment in the United States Land Office, but failed.

He became a candidate for the United States Senate and was badly beaten.

In 1856 he became candidate for the vice-presidency and was again defeated.

In 1858 he was defeated by Douglas.

But he believed in God and felt that God had a political mission for him and this as an incentive enabled him to triumph over all defeats and discouragements. This man was Abraham Lincoln, the man of God, the devout Christian and one of the greatest, if not the greatest man this country has produced. Can we say how much his triumphs over disappointments and defeats contributed in the making of him the man he became. Don't be discouraged.—L. T. T.

* * *

The average human body besides the carbon, hydrogen, oxygen and nitrogen of which it is chiefly composed, contains three and three-fourths pounds of lime, one pound 11 ounces of phosphorus, three and two-thirds ounces of potash, two and one-half ounces of sodium, and three-fifths ounces each of magnesium, sulphur, and silica, and about one-sixth of an ounce of iron.

Notes and Comments

WE printed the June-July and the August-Septembers number of the BIBLE CHAMPION in two enlarged issues. The publisher was away from his office, on business, the entire month of June and part of July. If, as so many of our friends write us, each number, especially the last year, has been better than the preceding number, it may be hard to keep up this reputation! But we made our best effort to make each of these two issues the best CHAMPION ever printed! Our subscribers are the ones to tell us whether we have failed or succeeded in our effort. We agree with many of our friends that, beginning with the April number, the CHAMPION is greatly improved in appearance. Now watch for the October issue, for another agreeable surprise along this line! Our editors, even, are in the dark as to this improvement!

BRAZIL is providing for an international exposition, and the United States has consented to furnish an exhibit. The Brazilian authorities have suggested that the United States send "a real first-class jazz orchestra, as jazz is not known in South America." The U. S. commissioner, F. A. Garrison, has replied that since "Brazil is a friendly nation, it would be nothing short of an unfriendly act to introduce such so-called music to an unoffending people." A missionary writes concerning the Modernist movement in China: "In mission educational institutions students either lose a living faith or are so educated as to be left without a positive and vital gospel. In China, a line of preachers has erected and nurtured a church on the foundation of faith in the Word of God, and now a company of educators is training Chinese leaders for that church on the basis of doubt about that Word." Modernism is jazz. How about our Missionary Boards sending out these jazz performers to corrupt and destroy an unoffending people? Send no more, and recall those you have sent.

MR. BRYAN seems to have a lot of evolutionary highbrows on the run, and they are slinging back at him all sorts of things: David Starr Jordan, long chancellor of Leland Stanford University, California, and now chancellor emeritus, is reported to have said in an address before more than

2,000 students of the summer session of the Kansas State Normal School at Emporia: "Mr. Bryan has done a great deal of good in his efforts against drink and war. But it is unfortunate he never in his life has studied anything for more than fifteen consecutive minutes. It is a pity that a man who has done so much good has cheapened it by his attitude toward evolution." Never studied anything more than fifteen consecutive minutes! We would suggest that the erudite chancellor at an early day take one minute off (the 60 seconds being consecutive) and study the Ninth Commandment, "Thou shalt not bear false witness." Who has cheapened a university chancellorship now?

IT is reported that 600 French Roman Catholic priests who have been expelled from the church for marrying, have founded or are about to found a National Catholic Church. When Pope Gregory VII (1073-85) fastened the celibacy of the clergy upon the Roman Church for sure, depriving the priest of all home ties, doing despite to natural and God-given instincts with which the Creator endowed the human constitution, and violating Scripture (see BIBLE CHAMPION, Jan., 1921, p. 3), wedding his life and welding all his strength to the church, the pontiff performed a master stroke for Romish propaganda and upbuild. But the fight against nature and against the God of nature and of grace produces revolt every little while.

WE query. The *Christian Statesman* has a page editorial, "The Newspaper Can Restore a Moral Tone to Society." They can, but will they? Show us a secular newspaper that is not controlled by the counting-room, and we will make a very low bow to it. The life-blood of a daily newspaper is its "circulation," and any high-toned moral presentment that would impair that, that would cut off subscribers, that would curtail advertising, doesn't go. The general run of publishers — which includes pretty much all, though possibly there may be now and then an exception, but far, very far, between—are not in business for moral health but for pecuniary profit. What "pays" goes. A clergyman and the managing editor of a daily newspaper were out in the country auto-touring

for a day. They talked shop. Said the editor, "The one principle on which I go, in admitting matter into my columns, is that it be *interesting*. My care is to make an interesting paper." Said the clergyman, "Don't you feel any responsibility for the moral character of what goes in?" "Not a bit," said the editor; "that doesn't concern me at all. What is 'interesting' is the word." The largest newspaper in a certain city is "The ——— Post"; a clergyman in an address called it "The ——— Pest." Doubtful if any one felt like correcting him. Papers can restore the moral tone when the public comes to have confidence in and respect for their moral principle and sincerity. Will they?

A MINISTER in the pulpit saw a man in a back pew sitting with his hat on. He beckoned to a deacon who went to the man and asked him if he were aware his hat was on. "Thank God!" said the man, "I thought that would do it. I have attended this church for six months, and you are the first person who has spoken to me."

CONSOLIDATIONS, mergers, seem to be the order of the day in religious, as well as in commercial circles. At the General Assembly of the Presbyterian Church, U.S.A. (Northern), held in Des Moines, Ia., May 18-25, the sixteen boards of the church were consolidated into four. The General Assembly of the United Presbyterian Church that had its session in Cambridge, Ohio, consolidated five of its boards into two. These mergers took place in the interest of intended efficiency and economy in administration. What the outwork will be, remains to be seen.

THE papers report that a Methodist pastor at Kearney, Neb., who advertised largely, sometime inserting a quarter or half a page, gets the crowd, and has quadrupled his church membership in four years. He says: "Advertising must be backed by a good, sound, honest gospel message from the pulpit. Nothing can take the place of the gospel; not movies, nor music, nor half baked addresses, on current topics. And the man who goes once is pretty apt to return and bring someone with him". That has the right ring. Such a pastor deserves a crowd.

AN experimenter has been testing the effect of light. A rabbit was kept in the dark and never permitted to see light. Another was permitted to see light and various colors every day. After a time both were chloroformed and subjected to a careful examination. The brains of the two showed atoms of gray matter to be entirely different. The rabbit that had been in the light showed highly organized brain cells, veined like the leaf of a delicate plant. Every loc at the light had left its effect on the brain cells. The brain cells of the other were stunted, undeveloped, disorganized. Here lies a parable for Christians, real or only professed. Those who live in the light of the Sun of Righteousness develop aright, grow normally, and function properly. Those who do not dwell in the Light but live in the dark, darkening fogs of misbeliefs and breathe in the miasms of error, become stunted, disorganized (and function awry). Jesus, the Sun of Righteousness, says, "I will change the figure, that His sheep hear His voice and they follow Him, but the voice of a stranger will they not follow but will flee from him (John x). Those who turn away from Christianity to cults that are throwing about us, get out of the living, life-giving Light into the fogs and miasms of mis-functioning, disorganizing error. Only those of Christ's true sheep will not forsake His voice to follow, for instance, Madame Blavatsky or Mrs. Eddy.

PROF. T. C. Chamberlain of the University of Chicago says that geological formations show that our globe is between 70,000,000 and 150,000,000 years old. A difference of 80 million years isn't much. He has got the thing down a little finer than Professor William Duane of the Harvard Medical school, who says the earth's age is between 8,000,000 and 1,700,000,000 years. A difference of a billion and six hundred and ninety-two million years need not be considered. It is a relief to have this question so definitely settled. Now let these gentlemen answer the long-time, brain-teasing question, "How old is Ann?"

ERUDITE. A man used to think that Sodom and Gomorrah were husband and wife. He is now greatly relieved to find that they were brother and sister. It is fine to hear generalogical matters straightened out right!

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